DOCUMENT RESUME

ED 187 443 PS 011 459

AUTHOR Luthra, Pran Nath, Ed.
TITLE Family as a Unit of Welfare in National Planning. Proceedings of the Regional Asian Conference (New Delhi, India, October 17-21, 1977).
INSTITUTION Indian Council of Social Science Research, New Delhi (India).
PUB DATE Dec 77
NOTE 235p.

EDRS PRICE MF01/PC10 Plus Postage.
DESCRIPTORS *Developing Nations; Family (Sociological Unit); Family Problems; *Family Programs; Family Status; Foreign Countries; Intervention; *National Programs; *Needs Assessment; *Poverty; *Regional Planning; Rural Family; Social Workers
IDENTIFIERS *Asia; *Asian Union of Family Organizations

ABSTRACT

This collection of conference proceedings contains the opening speeches, committee reports and resource papers on four topics: promoting the integrity of the family; meeting the minimum needs of the family; the role of self-preservation and promotion of the family; and intervention techniques of social workers in favor of rural and urban families. The premise of the conference was that if the family as a unit of social life is to be promoted and strengthened, then the national planning authority in a country should accept it as a unit of welfare. The conference was attended by 149 representatives from Asia, Europe and North America. Accompanying the conference proceedings is a pamphlet that outlines the constitution of the Asian Union of Family Organizations (AUFO), an organization that was formed at the 1977 Asian Regional Conference on "Family as a Unit of Welfare in National Planning." (SS)

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ED187443

Family as a Unit of Welfare in National Planning

Proceedings of the
Regional Asian Conference
Held in New Delhi
17-21 October 1977

PS011459

EDITED BY
PRAN NATH LUTHRA

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Printed at Rakesh Press, A-7 Naraina Industrial Area Phase II, New Delhi-110 028
and published by the Indian Council of Social Science Research, New Delhi.

PREFACE

For a time-period uncomputable by any scientific means, the family as a mode of social living has been the precious heritage of Asian countries. The impact of various forces, such as the cultural imperative of the colonial ruling powers in the last 300 years or so, has affected the structure and functions of the Asian family. Further changes came into being in the post-colonial era when the newly-independent Asian countries chose to follow the Western models of industrial growth to achieve national progress and development. The inevitable result has been that Asian nations hitherto geared to a rural economy with the society widely dispersed over a rural setting, became exposed to a new but potent factor of social change—namely—urbanisation.

Industrialisation and urbanisation go in hand in hand and little else so speedily and vitally mauls the family unit as the combined eroding power of these twin elements. Many Asian countries which today witness a rapid growth of cities and their high rise buildings wherein hundreds of thousands of human beings continue to pour, are wittingly or unwittingly facing a major crisis—a crisis that would shake the age-old tradition of family life.

In this developing scenario, the key question emerges as to whether the concept and apparatus of the family should be allowed to fragment and pulverise under the pressures of modern civilisation or that a conscious effort should be made to pause, study and reconnoitre the direction of this impending change. And what is further, a yet more candid question has to be asked : Is the family norm worth saving ?

The answer is amply provided in the Western experience. The Western countries—the so-called developed countries—have been, in the last 30 years or so, engaged in rallying their forces to re-enact and revitalise the family and its solidarity. A key organisation engaged for some three decades, in this great task of social repair has been the International Union of Family Organisations headquartered in Paris. I first came in contact with its crusading and dynamic President—Baron van Tuyll van Serooskerken—in early 1975. It was at our first meeting then that the idea of focussing attention on the family in Asia struck me with an unpremeditated force. Baron van Tuyll encouraged me and readily offered the assistance of his Organisation in any venture in the shape of a Conference or Seminar in Asia to study the family position. Within a short time, the Member-Secretary of the Indian Council of Social Science Research located in New Delhi—Mr. J.P. Naik—came forth with his enthusiastic and warm-hearted response to my proposal for organising a

Conference under the Council's umbrella. The Government of India to whom the proposal was mooted gave its approval. Monetary support higher to promised by the International Union of Family Organisations, the Indian Council of Social Science Research, the UNICFF and the Government of India, was materially strengthened by a handsome offer from the Family Planning Foundation in New Delhi whose keen and highly imaginative Director—Professor J. C. Kavoori—indicated his close association with the proposal. Short notes on these Organisations are contained in Appendix 1 of this publication.

The subject of the Conference—Family as a Unit of Welfare in National Planning—was intentionally chosen, its rationale being that if the family as a unit of social life is to be promoted and strengthened then evidently, the National Planning authority in a country should accept it as a unit of welfare. The programmes of development would then be built around the entity of families. The Approach Paper (see Appendix 5) prepared for the Conference has identified four principal sub-themes which singly and collectively would be conducive to the welfare and solidarity of the family. These are :

— need of a National Policy on the family ;

— planned advance to meet its minimum needs ;

— how culture may be harnessed to preserve and promote family life ;

— social action to help the families in the poorer segments of [illegible] and urban life.

To provide resource material on these sub-themes, four social scientists were invited to write papers—see Appendices 6 to 9.

It was gratifying to note that the Conference drew enthusiasm and response from not only the Government and voluntary circles in India but also from the countries in Asia. In all 140 participants from 18 countries attended the Conference.

The format of the Conference and other information is contained elsewhere in this publication. It is a privilege to record that the lively discussions, incisive comments and stimulating and provoking interventions by the participants made the occasion an unusual success. The participants brought with them knowledge and scholarship which intermingled with the varied experience of a number of countries, precipitated a global and inter-disciplinary recipe of recommendations to promote family welfare. The mood of the Conference at the Concluding Session could be interpreted as one of satisfaction at having probed, analysed and subscribed to the solution of family problems that dominate the life of every country these days. But there was also to be discerned in the minds of participants, a question mark which may be couched in the words :

"the Conference has no doubt served an excellent purpose but what next ?" This posture of inquiry is by itself a substantial contribution to the cause of the Conference. The point of demand was that there should be a follow-up to the Conference recommendations.

The question of follow-up action was broken down to two principal parts :

— that a Regional set-up may be created to give an ongoing treatment to family issues within the society of Asian countries ;

— that national arrangements for promoting family welfare in all its aspects should be considered.

As regards the Regional set-up, in keeping with the Resolution moved at the Concluding Session on 21st October 1977, the necessary proposal to raise such a body is being framed for consideration by the appropriate representatives of Asia. The second matter of creating national machineries lay somewhat outside the scope of the Conference. It is, truly speaking, for the participants and their colleagues to create in their own countries, a climate in favour of the Conference recommendations, and to consider further how these may be pursued for materialisation. National action covers a wide range, from the promulgation of a policy on the family to the creation of an infrastructure at the government level as may effectively weld together the various programmes for promoting the family. The programmes may emanate from the various departments of a government as also the non-government sources. It is to be hoped that national forums or national committees or councils etc., will be constituted within the Asian countries to follow the Conference recommendations.

This publication is mainly intended to provide a record of the Conference proceedings so that within the Region and within the countries, a systematic plan of future action may be formulated to serve the cause of families. To the extent it succeeds in generating practical approach will its purpose be justified.

I have already in the Opening Speech reproduced in this publication conveyed my thanks to various organisations and personalities that have helped to give a meaning to the Conference. May I add to their number, the Chairmen, Rapporteurs, Resource Persons and Rapporteur General for their work in various sessions of the Conference and its Committees. My special gratitude goes to Mr. J.P. Naik and those members of the Indian Council of Social Science Research who worked devotedly for the Conference. My thanks are also due to Mr. O.P. Mohla, my colleagues in the Conference Secretariat, and its other staff. I may also reiterate my deep thanks to the International Union of Family Organisations whose President first sowed the idea of an Asian Conference

in India and to the Government of India, the Family Planning Foundation and the UNICEF for their monetary contributions. And I also express my warm gratitude to the members of the Organising Committee, Reception and the Programme Committees for their solid assistance at all times.

PRAN NATH LUTHRA
Director of Conference, and
Chairman Organising Committee

New Delhi
12 December 1977

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INAUGURAL SESSION

Opening Speech

P.N. LUTHRA
Chairman, Organising Committee

Respected Vice-President, Your Excellencies, Respected Ministers and Member Planning Commission, President, Chairman and Executive Director of the International Union of Family Organisations, Indian Council of Social Science Research, and Family Planning Foundation (India), distinguished participants in the Conference, my colleagues in the Organising Committee, Ladies and Gentlemen :

It gives me immense pleasure to extend to you a most warm welcome to this Regional Asian Conference on the theme of "Family as a Unit of Welfare in National Planning". First of all, I should like to express, on behalf of this Conference, our sincere gratitude to the Vice-President of India, Mr. B.D. Jatti, who in spite of his many preoccupations with affairs of the State and pressing demands from many quarters on his valuable time, has kindly graced this Conference with his presence. Across a crowded and chequered public career of many decades during which he has distinguished himself as a statesman, politician, lawyer and an administrator in a variety of key positions in the service of this country, Mr. Jatti is, if he will permit me to say so, pre-eminently a humanist. He has deep-rooted interest in social well-being, the direction of its development and the voyage of humankind to some ultimate destiny. We feel heartened by his presence and shall eagerly look for guidance in his Inaugural Address.

This Conference owes its materialisation to three well-known organisations. They are :

The Indian Council of Social Science Research
The International Union of Family Organisations; and
The Family Planning Foundation (India).

The Chairman and President of the first two – Mr. Rajni Kothari and Baron FLSF van Tuyll van Serooskerken—and the Executive Director of the third, Professor J.C. Kavoori, are present in our midst. They have

provided the primary financial support which joined to contributions from the Union Ministry of Health and Family Welfare, UNICEF and four philanthropic bodies (Bombay Dyeing, Mahindra and Mahindra, Sir Dorabjee Tata Trust and Godrej and Boyce Manufacturing Pvt. Ltd.) have made this Conference possible. Let us extend to them a heartful thanks.

Our gratitude also goes to Mr. J.P. Naik, Member-Secretary of the Indian Council of Social Science Research who arranged for the "minimum needs" of the Conference Secretariat in the shape of an office, postage, stationery and the like. More than these facilities it was the warmth in his welcome which the Organising Committee would wish to place on record.

The Conference owes its origin to the President, International Union of Family Organisations, who first mooted the idea to me in 1975. It was from him that I first learnt of the resurgent endeavour being made in Europe and Africa for reviving the family solidarity. The fact of the situation is that in a phenomenon of shrinking resources and vanishing frontiers, the world is being rapidly reduced to a single planetary family. But this is the broad macro-level of human existence. What about the micro-level whereat groups of individuals have to embody themselves into self-sustaining units of social living. These units in the ancient past have been the family. Whether the family came into existence as a result of recommendations of a study group appointed by the ancient cavemen or whether it was an evolutionary process or whether it was a decree of a Manu, is not of immediate practical importance. The fact remains that during all these centuries, the family has met the many-sided urges of man.

We, however, live in an age of scepticism and challenge and ruthless questioning of traditions. The non-conformists ask, "What good is the family which stifles personal excellence? Who wants to know what manner of family did Rembrandt or Einstien produce?—the vital thing is to be a Rembrandt or Einstien." Again they say that love and unity should not remain confined within the family fold. These should find a free-play in the boundless medium of humanity. They also contend that familial loyalty and affiliation teach nepotism. Against this, consider the arguments of the traditionalists. They aver that in the event of family disintegration, the substitutes offer a poor compensation. They point out that child care centres only mind children but do not develop children's minds, and that old age hostels are mere parking places and not life-sustaining homes.

It is fashionable in this age to move from model to model. But obviously the past cannot be jettisoned by the mere passion for a new model. We have to face realities and see how changes in the existing

pattern may be brought about to serve the best interests of human growth. It is here that the Conference becomes relevant and we are looking forward to a lively and stimulating debate on its main theme and sub-themes. We have no doubt to profit a great deal from the experience, scholarship and learning of the distinguished delegates.

The format of the Conference has been indicated in the papers issued to the delegates. We are particularly looking forward to realistic recommendations which can, in due course, be translated into national policies and national programmes so that human growth may promote man's movement towards happiness and peace.

I should like to express my deep thanks to my colleagues in the Organising Committee particularly to Mr. O.P. Mohla and Mr. K.L. Dhar and many volunteers led by Mrs. Raksha Saran and others who have worked strenuously to make this Conference possible. I now request the Respected Vice-President to kindly deliver his Inaugural Address.

Inaugural Address

B.D. JATTI
Vice-President of India

Mr. Chairman, Your Excellencies of the Diplomatic Corps, Hon'ble Ministers, Chairman of the Indian Council of Social Science Research and the International Union of Family Organisations and distinguished delegates :

It gives me a great pleasure to be present here today. While extending my thanks to the Chairman and the Members of the Organising Committee of this Regional Asian Conference, I should also like to congratulate them for taking the initiative to arrange a discussion on a very topical subject. I am glad to know that three organisations, namely, the Indian Council of Social Science Research, International Union of Family Organisations and Family Planning Foundation in India have co-sponsored this Conference. This in itself indicates that the subject draws concern on a universal level amongst the various countries in the world.

Notwithstanding the fact that humanity has, in recent decades, made spectacular progress in the techno-scientific field, it is sad to see that this has not been necessarily accompanied by the advancement of human civilization. The record of our exploits in the techno-scientific field is unparalleled in history because man has visited the moon or has brought together the different parts of this planet, and its people, through rapid means of travel and communications. But the record of our social progress has been marred by reports of escalation in crime, erosion of human values, competition and hostility of man against man, and a qualitative degeneration whereby society has come to place its material wants above certain eternal spiritual attributes. This situation urges us to introspect whether the direction and content of our social development is guided along the correct course or not. It is fundamental that for

any improvement in the behavioural pattern of society, we have to begin with individuals. The basic question is how human conduct is inspired by a desire to strive for *Sarvodaya* or happiness for all and how an individual should be so nurtured that he or she, in combination with others, may constitute a wholesome society where there is cooperation instead of hostility, mutual assistance rather than mutual competition, prosperity instead of want, and equitable sharing instead of lopsided concentration of wealth.

For centuries unknown and for reasons which are obvious, human beings have received their nurture within the fold of the family. In all countries and in all ages, the family has been a self-contained unit which has acted as a growth centre for its members. The structure and size of the family may have differed across various nations and different cultures in our world, but the functions of the family have been universally similar. Briefly speaking, the family has met the biological, emotional, economic, creative and psychological needs of mankind. The family has been both a productive and consumer unit. Families were, prior to industrialisation, centres of specialisation and research in arts, crafts and learning. Through the practices of same vocation over successive generations, families came to acquire expertise and functioned as, to use the modern terminology, laboratories of research and institutes of advanced study. The family, as a habitat of human living, has provided a forum where social contact and encounter amongst its members have helped to forge qualities of the mind amongst its members. They, for example, learn the value of patience, of tolerance, of mutual assistance and of sacrifice. Families act like universities where its members not only learn culture and basic values and sovereign truths but what is even more important, have absorbed them. Family, in short, has been the true ground for providing sustenance and depth to human life.

I have tried to dwell on certain important virtues of family life. This of course is one side of the picture. But this is not to say that the family provides a utopian mode of social living. Indeed it is not free from defects some of which have grave consequences. Take the case of tradition which a family jealously safeguards and perpetuates from generation to generation. It cannot be said that all the facets of traditional culture are wholesome. When a particular feature of traditional culture stands in the way of progress, it has to be discarded. It is traditional, for example, for the families to desire a progeny of sons. Such a social value is out of date in an age where there is emphasis on the equality of sexes. Again, in the regulation of family life, dogma and unquestioned patriarchal or matriarchal authority run counter to the gospel of individual freedom.

We are passing through an age of questioning where the youth, in

particular, are not inclined to accept the dictates of tradition. This apart, a number of other factors in the modern techno-scientific age are responsible for the shock which has been given to the ancient norm of family living. The pressure of population pushes the members of a family across space and time to seek employment. The industrial means of production have dealt a blow to family handicrafts and manual work. Mechanisation of agriculture has put many human hands out of work. And what is even more, the pursuit for individual excellence has made some or the members of a family leave it to seek wider openings and opportunities provided by community life. In addition to these factors, the State has become increasingly responsible for the social well-being of its people. This in its own turn, has played a part in reducing the solidarity of the family. For instance, we hear of schemes for the betterment of women, for the healthier growth of children, for the comfortable life of old people, and of projects which provide special homes to treat the delinquents. Such a pattern of development "balkanises" the family and robs it of its self-dependence and inherent strength. There are many other similar examples where the State's socio-economic policy comes into conflict with familial integrity.

It is said that family is in a state of transition everywhere. We have seen how the winds of change have eroded the family wholeness more in the western countries than in the eastern countries. We find two manner of champions at the two opposite ends of a scale. Some would like to uphold zealously and maintain the family tradition with as little change as possible. These exponents of ancient tradition would support their stand by saying that family provides social security where the State's apparatus has failed or has proved inadequate. They also bring forward the argument that old age homes may provide food and shelter but they do not feed the hearts of the aged with love which flows from a family only. At the other end of the scale are the rebels who would demolish old models, sometimes without reason, because of their anxiety to experiment with fresh modes. These champions would advocate that the progress of man depends upon the creative genius of individuals, and unless the individual has free and unfettered environment, he cannot be innovative enough to promote the advancement of man. They argue that family promotes mediocrity and if anything, it inhibits the bursting adventure of brilliance.

I am sure, ladies and gentlemen, the subject and its many aspects will receive careful consideration during your discussions on the Conference theme. Our approach should not only be pragmatic but also guided by a certain degree of idealism. In these days, there is a good deal of talk about "quality of life". This can be defined in various ways and with varying emphasis. It, however, connotes a state of balance

between the material and spiritual needs of human life. The question arises whether such a situation is attainable through building human resources in the crucible of a family or that individual and unitary living is more promotive of the goal. Some results of these two approaches are available to us through the experience of other countries. In certain western countries, man seems to have satiated himself with material comfort and yet he is gnawed by a sense of inner hollowness. On the other hand, we have the experience of developing countries where the conclusion has been drawn that peace of the soul cannot be achieved in the face of hunger and want.

There is no doubt that in the growth of a child, the family can play a crucial role. No other institution but the family can provide the physical comfort, psychological solace and inexhaustible concern for a new born child. Institutionalised upbringing in simulated homes and care centres cannot equal the depth of concern which a family has towards its children. The point is that if the family has its advantages, how best should it be strengthened through the State and societal assistance in order to improve our human resources. These are matters to which, I have no doubt, the distinguished delegates will have a good deal to contribute. I am glad to know that the delegates represent State officials, social scientists, leaders of voluntary work and those who have made their mark in teaching. Through the cross-fertilisation of views of delegates from various disciplines, I am sure that the Conference will arrive at constructive recommendations and techniques of programme to serve the common purpose of promoting human welfare. The focal point is that if the family has to be strengthened by external agencies such as the State and the society, how can this be done to promote its self-dependence ? It is often seen that the induction of schemes make a people lean more and more heavily on outside assistance. Programmes of welfare of this nature may be good charity but they will not serve the ends of human development.

Let me wish the Conference full success and I hope that its members will enrich each other by their experience and knowledge. To those who have come from other countries, I wish a happy and productive stay in India. I also hope that the Conference will act as a forum to weave links of friendship amongst its delegates who may continue together, in the coming years, to build human cooperation and happiness.

I have much pleasure in inaugurating this Regional Asian Conference. JAI HIND.

Speech

RAJNI KOTHARI
Chairman, ICSSR

Mr. Chairman, Vice President, President of the International Union of Family Organisations, Ladies and Gentlemen :

I have great pleasure in representing the Indian Council of Social Science Research and saying a few words in the early part of this Conference. I don't think it is being held too early. I believe the trends that threaten the integrity of various social systems and expose them to patterns of both erosion and control, in the name of progress and modernisation, are likely to undermine the springs of creativity, belonging and love. The economic and technical machine has taken hold of the minds of men all over the world and is driving human beings to become agents of an increasingly impersonal and institutionalised techno-structure, and more and more alienated from the binding nexus of friendship, family and habitat. The consumer ethic that is being bred by this machine is subjecting individual psyche to mass manipulation, driving men and women on to a never ending game of competition and self-gratification for which the vulgar, the wealthy set the trends and the rest of us lose our balance, and our sense of autonomy, harmony, with our fellow beings and complementarity of roles. These are giving place to an ethic of greed and aggrandisement, a glorification of conflict and competition, and near annihilation of the life chances of the young and the yet to be generations. Supposedly progressive doctrines of mass uplift, equality of sexes, intergenerational mobility and population planning through mandatory controls play into the hands of the same ethic of individual aggrandisement and the managerial and political manipulators of this ethic who control the media, the research establishments, the planning forums and the culture of conferences and symposia to which only the physically mobile and the rootless intelligentsia have access. In such a global culture

context, the notion of welfare has tended to shift from norms of minimum life chances for all to be achieved by their own conceptions of what is desirable in their social and cultural milieu to a quantitative calculus of aggregate welfare to be provided by remote and impersonal agencies on which fewer and fewer people have control. To talk of family as a unit of welfare in planning is to fly against the torrent of aggregate statistical juggling of inputs and outputs in which there is hardly any place for basic and primary group identities and loyalties, the integrity of local communities, the value of complementarity of roles and mutual fellow feeling, and the validity of diverse cultures and life-styles. Not only do units like family and neighbourhood and habitat and ecology not figure in the dominant models of planning and welfare, they are in fact made marginal to a process that is inherently collectivistic, technocratic and centralized. Planning bodies are notionally insensitive to the springs that keep societies going and the social and psychological foundations of civility and cohesion. An eminent representative of the new Indian Planning Commission is here amongst us and I know that he shares some of my views and is determined to make planning agency more humane. As I said, this conference is being held not a day too soon. It is to be hoped that it will address itself not just to organisational and planning aspects of the relationship between family and civil society but to the deeper issues that threaten the survival of both family and civil society. The Indian Council of Social Science Research feels privileged to be associated with this Conference and believes in promoting national and international debate on both dominant and deviant ways of thinking in a variety of spheres and is itself committed to thinking of research as an instrument in the fulfilment of basic values and the creation of preferred policies for good life for all and with a view to achieving these objectives to an ever widening and deepening understanding of the human phenomenon. On behalf of the ICSSR, I welcome you all to this Conference.

Speech

BARON FLFS VAN TUYLL VAN SEROOSKERKEN
President, International Union of Family Organisations

Ministers, Ladies and Gentlemen : I would first like to express my thanks to be in Asia and to be in India and in Delhi specifically. I have enjoyed so much so many times your hospitality and I am very grateful to experience again the same welcome as I have had experienced over the years.

Next to this I would like to say that some very outstanding institutions have been willing to sponsor this conference and I hope that on our subject these Indian institutions will have long and fruitful cooperation. And lastly I would specifically like to thank the Organising Committee and the staff under the inspiring leadership of Mr. Luthra who have prepared all this for you. I have come, however, to listen and not to speak too much, even if I am representing a co-sponsoring organisation.

I hope this conference will be an Asian conference in which you Asian participants yourselves will answer the questions and indicate the way in which to give a new impetus to the family in Asia as a unit of welfare in national planning. Last year in our annual conference in Helsinki, the theme of the conference was the Role of Public Authorities in the Development of Family Policies. In an introductory note for this Helsinki conference it was stated that in view of long-term policies the main aim of any public authority should be to foster the self-promotion of the family. In the same way we also did find out that we need three levels of approach, if it is possible a coordinated approach, to the development of family policies. *First*, there is the governmental level, the role of public authorities in family welfare, the *second* level being the specialists and specialist organisations of family-related disciplines like for example, psychologists, psychiatrists, sociologists, social workers, marriage counsellors and the like. And the *third* level I think should be the family

itself, as in any modern democratic society, family should not only be object but certainly also subject when its fate, the future of family is at stake.

Today, the IUFO is presented with a programme of re-structuring. A reproach made to me when I was visiting some of the international organisations in Geneva was, that if you translate IUFO the first part in French and the second part in English you get IUFO or "Unidentified Flying Object". That may have been true but it certainly is not true any more. At its General Assembly next month our programme of re-structuring will be debated and I hope be accepted. In this programme there are different elements. The *first* is the possibility to undertake in future programming activities and projects. The *second* point is that we propose opening up the organisation to government participation and we think this is important specially where we are meeting in a developing situation. In Europe many governments are not happy about this opening up; but we need full cooperation of the government agencies for any development programmes. *Thirdly*, we are widening the services to member-organisations and all family-oriented institutions specially as we plan services in the field of documentation and information. In this field we have done some preparatory work and this preparation is ready upto a data processing system in relation with systems used by other institutions in this field. *Fourthly*, we are trying at least to bring our work as close as possible to the basis of society, to the families themselves. In this way we hope to improve the participation of the families themselves in our endeavours, which should be their endeavours, to promote their well-being. I specially would appreciate if from this conference in Asia like the one in Africa and Europe would come the word to start a regional set-up in Asia as well. You may have understood that I do not easily use words like "defence of the family". The family is there, it has its forms and structures and so it has to present itself. Family has to be lived and has to prove how it can be lived in a family household. By being lived it will regenerate its value, its strength and become its own promoter; we have to look forward to influence the future of our society; it is to the family itself to realise the responsibility for self-promotion in present day society. Personally and as representative of the Union I wish you a profitable consultation for yourself, for your institutions and organisations and for the families in Asia not in the last place. Thank you.

Speech

RAKSHA SARAN
Chairman, Reception Committee

It is my privilege as the Chairman of the Reception Committee to welcome each and everyone present here at this special meeting on behalf of the Reception Committee and myself. To some of us its "special" quality is due primarily to the focus being given in such deliberations on the "Family" and not to its component parts in "isolation" such as "women" "older age groups" "youth" and "children". It is true that all these groups that make up the "Family" need special attention to meet their special needs. However, the larger context of the institution of the "family" has not received as much attention as it deserves. In fact in the perspective of time, the needs of the family as an institution passing through our fast changing period of history should have preceded the United Nations sponsored international years of "Population" and "Women". We are happy that now some initiative has been taken to organise an Asian Regional Conference on this basic human institution. It is specially significant because it is in Asia that the family continues to play a more important role in human welfare than in some other continents. Yet there are obvious and inevitable pressures on this institution in all our traditional societies. At the same time, even in these countries (as pointed out in some of the papers) where institutions of marriage and family were sought to be done away with, are now beginning to reverse the trend.

These currents and counter-currents indicate that both the traditional societies and the more advanced societies must have a serious look at their own institutions. The traditional pattern implies a hierarchical pattern of authority. It evolved when the family (patriarchal, matriarchal, extended or other patterns consisting of several nuclear families) followed, in the main, the same economic and productive pursuits

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Modern times, new employment and earning possibilities generated a mobility among individuals in these families and created situations where following the traditional hierarchical authority was neither feasible nor possible. This first trend of the individual craving for recognition as an individual to carve out his life-style in his own way by his own initiative, was further promoted by laws at national and international levels. Thus we have our own Fundamental Rights as well as the internationally accepted Human Rights.

The basic human institution of the family must therefore change to give the needed security and sustenance to the men and women of all generations coming within the "families" as accepted under different cultures, but do this accepting the rights of the individual. There is also the other side. While men earned in the traditional family, the women, older men and younger people were dependents. In families where women earn now-a-days not all of them get the recognition and consideration and this has generated a great deal of tension in some situations.

It is true that social security and old age pensions will not be a reality for every citizen in India until our national per capita income improves substantially. However, since our long range development programmes envisage some of these facilities for every citizen, and we are also planning to give younger boys and girls the kind of education which will enable them to earn while they learn, and train them to supplement family incomes, the entire income earning group will be the family members but will work in different areas and not in the same productive endeavour of the entire family like farming or family of traditional craftsmen. Herein is required a different type of respect by the members of the family for all earners.

What needs to be realised simultaneously is that not only women but also the men, younger and older people, must change some of their attitudes and expectations from the family and recast their contributions, their roles within the family and do some of the jobs hitherto left only to women which with the passage of times began to be considered as work of lesser status. It is this attitude that we must reverse successfully and accept the dignity and worth of all work. Like charity, it must begin at home so that right attitudes begin to be inculcated within the family.

One other point I would like to place before this assembly. There are women who have given enough thought to this subject. There are many others whose thoughtful descriptions of their difficulties and thoughtful suggestions of service which would relieve a lot of drudgery need more attention than has ever been given. I must congratulate the men writers for preparing excellent papers. Unfortunately not one woman has written a paper; nor do I find any attempt to present the actual

needs of the families below the poverty line. The model of a family with minimum needs met, should be an ideal target for a seminar of this dimension and not a statistical analysis of items such as incomes, consumption, etc. No plan of how to reach out the basic service of housing, health, medical care, nutrition, education and training have been suggested for consideration or comparative study. The opportunity to do this by so many Asian nations together is not easy to create.

I hope this effort will be made at the seminar. To this end may your endeavour be successful. I also hope you will find your days in Delhi pleasant and the arrangement for your stay comfortable. The weather now is pleasant after our torrential monsoons. Our Dussehra festivals are on and I hope you will be able to afford the time for some of the cultural activities, typical of this city which are going on now.

I admire Mr. P.N. Luthra for his organising capacity, patience and tact. He is undoubtedly the right person to be the Chairman of the Organising Committee. We congratulate him and thank him and his office for the excellent job they have done.

Summary of Key-Note Address

RAJ KRISHNA
Member, Planning Commission

Meeting the minimum needs of the family is a basic requirement of family welfare. Family welfare cannot be enhanced if the family is suffering from want of basic minimum needs. These minimum needs can be divided into two main categories—material and non-material. Welfare programmes for the family can also be distinguished into material and non-material depending on what needs they satisfy. The minimum material requisites of the family is the concern of the State. The State can fix norms for material needs but it is not in a position to fix norms for human relationships.

The State has been aware of its obligation to deliver the minimum material requisites to its members. These minimum needs include a guarantee of employment with a minimum income which in turn guarantees a minimum purchasing power for consumer goods. The State should also provide goods which cannot be purchased which should include housing, electricity supply, drinking water, health schemes, education, transport, communication, sanitation, health environment, personal security, the knowledge of economic dimensions and the assurance of personal rights.

In many developing countries in the region and in India, the State has yet to meet the minimum material needs. In the developed countries where the material needs have been met, affluence has increased the need for non-material needs. Here the neurosis of affluence and problems of human relations are looming large. In India and in many of the countries in this region, people are not suffering from psycho and human relations problems.

In India and in many of the countries of the Asian Region, the major task is still of providing material welfare. In India we have

52 million families suffering from poverty, 46 million of them live in the rural areas and 6 million in urban areas. In this big group of deprived families 24 million belong to the scheduled castes and tribes. Thirty years of planning has increased the number of people living below the poverty line.

To relieve the people of poverty, macro-planning is insufficient. The planning system, national health schemes—including hospitals in big cities—mass communication and mass media and industrialisation have not reached a large chunk of the population. Unemployment is rampant—therefore traditional growth planning is not enough to alleviate poverty. The family should be the basic unit because planning for "the individual in the family" approach will enhance the disintegration of the family.

We have to restructure planning and reallocate resources. It is the intention of planners to take planning to the local level—to the block level. Planning done at the State level has not trickled down to the rural poor and planning from a distance has been ineffective.

Even in rural areas planning has still to reach the disadvantaged group. Resources transferred are appropriated by the advantaged group.

Planning cannot be done for the rural poor from a State-capital or even in a *yoga ashram*. Planning of manpower and budgeting should be done at the local level by planners and the community itself.

Poverty should be identified with unemployment and hence the number of unemployed should be registered and made use of in the planning process. The number of landless labourers should also be counted and their problems taken into account and then planned for. Skills in the community and other resources can also be taken into account in planning. This would be the most effective form of planning. Planning will be targeted and specific. The local level at which specific targeted planning is possible is as mentioned earlier, the block level. We want to take this planning to 500 blocks in India in the next two years and we hope to plan at least for education in about 2,000 blocks in the next five years.

Increasing demands and production need not necessarily help the poor families. The grave problem, therefore, is not lack of items and goods but low purchasing power. Therefore the purchasing power has to be increased to increase consumption. The government has accepted this idea that the most essential need is purchasing power. To overcome this there should be a dual distributing system for essential commodities—one system for the poor like rationing and the other for the rich.

In the First Five Year Plan in India, certain norms were formed and we are still going by these norms. I would be grateful if this Conference

can suggest some feasible norms. For example, there should be a primary school within 1.5 kms. and a middle school within 5 kms. for every village. There should be one public health centre and eight to ten sub-centres per block of 150 villages. The drinking water supply system should reach the smallest villages. Roads should connect the small villages to the nearest market town. Rural electrification should be provided. We should include a programme on slum up-gradation. Special nutrition programmes should supplement the diet of pregnant women, school children and so on. These norms could be used in the sixth plan. These norms could be revised and used depending on the resources of the government.

75 per cent of our small farmers work hard yet get a very low reward. Unemployed artisans and landless labourers have not benefited from the programmes of development. And ordinary artisan does not get considerable treatment in the present set-up.

Then the delivery of planning is very important. Small farmers, landless labourers, artisans, families engaged in small industries, and cottage industries should benefit from planning. In order to ensure that they reap the benefits of programmes meant for them, agencies should be set up at the block level, to fight discrimination against these deprived groups in terms of credit, i.e., for tubewells, electricity and so on. There should be a reservation also for the distribution of cottage industries, small scale industries, etc. At present reservations for scheduled castes and scheduled tribes in the field of education and employment have helped them in no small measure which they would not have received but for these reservations. This shows how reservations can help.

The Trade Union Movement despite being politically controlled has benefited its members, to a certain extent. The poor families could in the same way be organised into unions at the block level and these unions could help in planning and also in ensuring that the poor receive their rights. These organised unions in the community can make their own plans and implement them with financial and technical aid from outside the community. Planning in the educational field has again produced a university system for the elite. The literacy ratio is still low particularly among women, scheduled castes and scheduled tribes. Planning should ensure that the resources are allocated to increase the number of primary schools and concentrate on primary education to increase the literacy rate.

A greater part of the financial resources should be allocated to primary schools and to some extent secondary schools in the rural areas and for the deprived groups ; otherwise a large part of the educational expenditure will continue to be spent on the upper income groups who benefit due to certain social reasons.

There have been committees set up to discuss the problem of women's unemployment and several recommendations have been submitted to the planning commission to take special measures to deal with this grave problem of women's unemployment. The emphasis from adult education should turn to non-formal education and part-time education, and should allow re-entry at various age groups. Education should also be job-oriented.

Family welfare must give more emphasis to education of women and concentrate on employment of women to improve their status. From the economic point of view too it is clear that unless several employment programmes for women are launched, family welfare cannot improve. To ensure employment of women some of the suggestions are resorting to reservations for women e.g. in the field of professional education and training in crafts.

Schemes for women to add to the family income may also be considered. Social welfare programmes should concentrate on such activities. The input of technologists and economists in social welfare board activities should be increased.

Child welfare schemes should be increased. Children are the worst victims of modernisation. Today child welfare is an essential and important element of family welfare.

Some policies or security schemes should be introduced. In many families, the head of the family is a destitute woman. A social assistance scheme or policy could come to the rescue of such families. These schemes will be of use in rural areas where due to modernisation there is loss of occupation e.g. picking of firewood from the forests was an occupation with an income in kind. In the field of social statistics there are many uncovered areas. Relevant studies and special research on different aspects of the family go a long way in planning and policy making.

Non-material minimum needs pose a problem. The processes of development and modernisation will cause tensions in the family and in the society. These tensions are inevitable as there are no economic development processes which are tension-free. The family has to face these tensions and this in turn can disintegrate the family and destroy it. Techniques and strategies to overcome these tensions are left to the Coference to discuss.

One strategy that can be adopted to make development tension-free is the "Social Work System". This system could be put to optimal use to minimise tensions or even to banish tensions completely.

Another non-material need is tension caused by the competition to the family. The family has been a social institution and has been the sole primary socialiser of the child. It has been solely in charge of child welfare including education, attitudes and values. Today other social

institutions are competing with the family, namely, mass media, films, television, literature and so on.

Another problem is the generation gap and problems of cultural alienation which will break down the structures of culture.

How to overcome these different tensions is a most difficult task. The State can provide all the minimum material needs but should not meddle as far as possible in the resolution of tensions and in supplying non-material needs. Agencies working for the family and social agencies and the family itself should help meet the minimum material needs to a certain extent. Non-material problems require a metamorphic rather than social solution. Agencies working for the family and social agencies and the family itself should also cater to this great problem of "non-material needs".

REPORTS OF COMMITTEES

Committee I

Report on Suggestions and Recommendations of the Committee on the National Policy for Promoting the Integrity of the Family

Chairman	**Dr. Angelina C. Almanzor** **PHILIPPINES**
Resource Person *(Paper Writer)*	**Mr. P.D. Kulkarni** **INDIA**
Rapporteur	**Mr. Jinasena Jayasekera** **SRI LANKA**

The discussion opened with the recognition of the existence of an urgent need for the formulation of a national policy for the integration of the family. It was felt that it was necessary, in the first instance, to identify the family in broad terms and understand the changes that are taking place in the different societies/countries of the region and also to be acquainted with the methods and techniques adopted by different countries to strengthen the family.

Much has already been said about the type of transition taking place in the Indian family. The striking feature in the Indian situation is the prevalence of a wide spectrum of family types ranging from the traditional extended joint family to the modern nuclear. The commonly accepted ideal is the joint family with fraternal solidarity and parental authority. In practice, the families vary according to income, social strata, community grouping, educational level, etc. Such variations are generally seen in family structures and kinship relations. Nevertheless, the transition from the traditional joint to the nuclear families has not inevitably resulted in a

breakdown of kinship relations. At the emotional level in particular even widely truncated families share their problems.

Sri Lanka presents much in common with India but the advance towards the nuclear family seems to be widespread. This is largely the result of educational progress with about 85 per cent literacy and many going in for secondary and tertiary education. Even in the more traditional families exposure to modern education and mass media is rapidly disrupting intra-familial relations and creating new psycho-social problems. It was pointed out that the family as a unit has not received any attention from the planners. The advanced welfare system of the country is based on the needs of the individual rather than of the family as a unit.

The complex patterns emerging in other South Asian societies is also evident in Pakistan. Migration to urban areas and to other countries bring in elements of nuclearization. But geographical separation does not break family relations altogether. The breaking up of the joint family is evident more at lower economic levels and among lower castes; among upper castes joint family system tends to persist and in the case of business families it is consciously maintained and strengthened.

In Nepal, the joint family embraces three to four generations which are kept together by property relations with 97 per cent of the population depending on agriculture and about 50 per cent concentrated in 17 per cent of the land area. With limited avenues of social change, this system is bound to persist longer. Problems of property ownership have sustained both polygamy and polyandry (abolished only 12 years back). Nuclearization that is evident is mostly among the educated and higher income groups. Urbanisation is rapidly breaking up the extended family system. Government has taken family as a unit in formulating policy. While supporting family planning it has discouraged big families through differential tax system and maternity benefits, etc.

Hong Kong, being a more pluralistic and heterogenous society, the changes are more complex. Nuclear families are more common due to small housing accommodation and occupational mobility. As regards family structure, male dominance is being modified with higher education and with the greater need for women's contribution towards family income. Policy-wise, the Government is taking steps to divert urban settlers to rural districts with planned rural dwellings with various facilities and employment opportunities. To prevent the alienation of the elderly the government envisages allocating a quota of housing to the eiderly as close as possible to the nuclear family unit. To reduce economic strain on the nuclear family, the disabled, the handicapped, the sick and old are brought under a public assistance scheme.

The high watermark of this transition of the family is presented by Japan with rapid industrialisation and modernisation coming in after

the Second World War. 1975 Census indicates that the average nuclear families in urban areas reached 63 per cent, with size of the family at 3.8 and the number of children at 1.8. The increase in the average life expectancy to 72 years for men and 77 years for women has created a new social problem with the children reluctant to look after them. 80 per cent of the 6,40,000 elderly living alone are bed-ridden. The high life expectancy presents a further problem in view of the compulsory retirement at 55. Except for government servants the pensionable age is not retirement age; there is a gap of 5 to 15 years. The government policy is directed, through social benefits and exemptions, to encourage the employed sons to look after their parents. Social welfare programmes are trying to harmonize the relationships between the old and the young generations. The essence of the problem of ageing is deprivation of the role of older persons not only in the family but also in society.

In the case of Australia, the affluence has made it possible for the state to provide sufficient social security benefits to the family but still there is great social dysfunction in the family unit of life. Alienation, motivated by desire for and effects of material benefits, which are so readily available, has caused a rapid disintegration towards almost complete nuclearization of the family. The State has taken the family as a unit in its housing policy, unemployment and maternity benefits and in the treatment of delinquents with the general objective of arresting the fragmentation of the family.

Areas of Concern, Programme Activities and Specific Elements to be Considered for a National Comprehensive Policy to Promote Family Integrity and Solidarity

As rightly pointed out, there are several weighty reasons for formulating and implementing a national policy for promoting integrity and solidarity of the family. This is particularly so for developing countries where the "family in transition" is losing some of its traditional functions with consequent disintegration in family and social relationships.

Social and cultural situations are diverse in the different countries of Asia, and sometimes even within the same country, e.g. India. Hence patterns and structures of marriage and family life, too, exhibit the same diversity. Therefore, we have to be careful in making unqualified generalisations which may be totally and partially inapplicable with regard to certain sectors and certain areas.

No social policy can be formulated without a sufficiently clear-cut goal. With regard to family policy the question is : What kind of family do we envisage as desirable ? Given the diversity of family structures and models we feel that it is not possible or desirable to hold up any one of them as the only universal model. Nevertheless, it was felt that such

elements as partnership and cooperation between husband and life, open communication between family members, sharing of burdens and responsibilities and interdependence are not only desirable but even indispensable for the successful functioning of the family unit for the good and well-being of each of its members in contemporary society.

It must be emphasised that before psycho-social goals of the family are looked into, the State must provide its minimum subsistence needs. It is a sad truth that a large majority of families in Asia live below the poverty line. In such a situation of destitution where all the efforts and energy of the whole family are expended in the effort to survive, all other attempts to help them provide for other needs will be futile. A starving man must have minimum basic needs before he can think of anything else.

The suggestions and observations which follow are intended to be taken as nothing more than a summary of the group deliberations on specific elements and ideas for a national comprehensive policy for family integrity. Without confining ourselves to broad generalisations we have spelt out specific areas of concern, activities, programmes, etc. which could go into a national policy. Some statement of principles are also included to provide guidelines in the formulation of policy. As will be stated at the end it will be the task of a specialised body to evaluate these suggestions and weave them together into a comprehensive whole.

Our recommendations for a national policy on family integrity follow Mr. Kulkarni's identification of four major aspects in which the integrity of the family needs to be protected and preserved.

Durability of Marriage

The age of marriage should be raised and the registration of births and marriages should be enforced.

Facilities should be set up for comprehensive family life education to be conducted both by governmental and voluntary bodies in a competent manner at all levels.

Counselling services should be organised either in a formal or informal manner, or as part of a multi-purpose community service to help husbands and wives, parents and children sort out their problems and conflicts. Informal helping service systems in communities and neighbourhoods should be tapped and channelled for this purpose.

Wherever feasible, family courts or similar institutions which deal with the whole family as a unit can help in reconciliation and communication between and among family members.

Para-professional personnel engaged in social welfare, education, health and overall community work at the grassroots level should be

trained to understand family dynamics to carry out appropriate functions to maintain family unity.

The tendency to liberalise divorce law should not be encouraged unless accompanied by appropriate and efficient counselling facilities and supportive services to prevent and offset separation and divorce consequences.

The alarming increase of dysfunction in the family unit caused by alcoholism and drug abuse should be counteracted by appropriate remedies.

Participation of Women in Economic Activities

All encouragement should be given to women to engage in economic activities without sacrificing family integrity and solidarity.

Those women who are working in farming jobs or at home in family handicrafts and trades should be considered as working women who are economically active and contributing to national development.

Those women who are employed in permanent or temporary jobs should be given more adequate maternity leave with full pay without such leave being considered a break in service.

The work of the housewife and mother at home in child-rearing should be recognised as a contribution to national development and provision should be made for some kind of endowment.

Well-organised neighbourhood day-care centres and creches which really meet children's need should be multiplied to facilitate women to engage in economic activity. Elderly non-working women of the neighbourhood could be usefully engaged in running these centres. Mothers, as far as possible, should be given the opportunity and the encouragement to take care of their children at home. Where this is not possible due to economic and other constraints, there should be provision for less institutionalised type of child care unit managed by neighbourhood groups.

Women going more and more into gainful employment will necessarily need a re-definition of roles of husband, wife and children to preserve the unity and solidarity of family relationships, e.g. there should be more sharing of responsibility in household chores.

Domestic and cottage industries should be promoted and facilities provided for women to work at home, together with the involvement of local women's and other organisations.

Certain quota concessions of jobs should be reserved for women, at least as a temporary measure, till they rise up the ladder of equality of status.

Limitation of age imposed in some sectors of women's employment should be removed to enable them to employ themselves in later life.

Transmission of Cultural Heritage and Values

The family while being the primary socialiser of children and transmitter of cultural heritage and values is by no means the only such agent. Since other agents such as the school, peer groups and mass media may introduce attitudes and values different to those of home and parents, a situation of conflict is bound to arise. To some extent this has to be understood and accepted.

Not all traditional values of our society are bad nor all the new ones good. In the process of transmission, we should try to ensure not only that undesirable elements of our cultural heritage, i.e., caste discrimination are eliminated, but also good ones such as care and respect for elders and the aged are fostered.

Mass media, theatre, cinema, etc. could be a slow but, nevertheless, effective means of changing undesirable traditional attitudes among the older generation and in the public at large.

The generation gap between parents and children could be bridged by participation of parents in the education and schooling of their children. Parents should be urged to participate in on-going parent-education programmes to be organised by the State and/or voluntary agencies.

Religious and educational institutions should play a major role in providing the means for reconciling conflicting familial and societal attitudes, values and aspirations.

Upbringing of Children

The psycho-social growth process of the child starts from the first moment of birth. Hence, the essential needs of that process should be understood and met by the parents and their adequate substitutes if the child is to grow up later into a normal mature person. It is of the utmost importance that all possible means of formal and informal education be adopted to make would-be parents and parents sufficiently knowledgeable in a practical way about the business of child-rearing.

Juvenile delinquency is more easily prevented by proper parenting in early childhood. But those who have turned out to be delinquent should be helped first within their family constellation with resources locally available in the family, neighbourhood and community. Where needed and afforded, specialised services such as, group therapy, psychiatry and psycho-therapy should be provided.

Traditional patterns of family life still prevailing generally in Asia which provide children with strong emotional ties not only to his/her parents but also to other significant elders such as grand parents, uncles, aunts, etc. should be recognised and fostered as conducive to healthy personality development.

On the other hand, the rigid authoritarian pattern of parenting which prevails by and large in Asian families tends to prevent children from developing the kind of self-confidence, independence, resilience and maturity required for successful living in the modern world.

Since it will be the on-going task of each family to try to achieve the right balance between individual development and the common family good, provisions should be made so that families are assisted in reconciling individual and family goals.

Families burdened by physically handicapped and mentally retarded children who should be a category of special concern, is at present woefully neglected. Again, specialised as well as community resources should be harnessed to help both these children as well as their families.

As stated earlier, the ideas, suggestions and statement of principles need to be carefully studied, analysed and if necessary further researched on before they are carefully incorporated into a national policy. Hence, Committee (1) strongly recommends that the State should set up a permanent National Commission on the Family whose tasks will be to :

(i) look into the already existing elements of family law, family welfare services, etc.

(ii) initiate and encourage research into areas of marriage, family life about which little or no data is available.

(iii) looking at the family as one organic whole drawing a relevant and effective social policy to maintain and consolidate its integrity and solidarity.

(iv) take effective measures to ensure the implementation of that policy.

(v) maintain an on-going process of study, research and vigilance to keep such a policy continuously relevant and effective.

For the successful implementation of such a national policy the participiation of the local community through the awareness of its own needs is absolutely essential. This can be best achieved by operating programmes and services and their funding as far as possible through neighbourhood groups and community agencies which are more sensible to real needs.

The enormous potential in terms of dedication, experience, expertise and even financial resources possessed by community groups and non-governmental voluntary agencies which have long engaged themselves in family life work should be effectively harnessed.

Since many of the above suggestions involve changes of attitudes and values among all sections of the people, an important place should be given to this new orientation in the entire educational process of both children and adults.

Committee 2

Report on Suggestions and Recommendations of the Committee on National Planning for Meeting the Minimum Needs of the Family

Chairman	**Mr. I. Gde Putra Kamayana** **ESCAP**
Resource Person *(Paper Writer)*	**Dr. Alfred de Souza** **INDIA**
Rapporteur	**Mrs. Flora C. Eufemio** **PHILIPPINES**

While noting the existence of the extended family pattern especially in rural areas of the region, "family" as used in the paper and as accepted by the Group, referred to the household which comprised all "those who live under a common roof and eat food cooked on a common hearth". As such the family should be both nuclear or extended.

The data presented in the paper and during the discussions applied mostly to India. However, the repesentatives of Bangladesh, Indonesia and Philippines confirmed the fact that their societies were similarly agrarian, with about 30 to 40 per cent belonging to the lowest income bracket, consisting mostly of landless labourers, small farmers and rural migrants in urban areas.

Concern was expressed that plans developed by the present technocrats are elitist, urban-oriented and mostly economic in nature. The expectation that the gains from such developmental approach automatically trickle down to the poor has, in fact, not been satisfactorily

achieved. As such, the Group felt that the minimum needs of the family, especially among the rural poor, needed to be redefined.

Minimum Needs

While it was recognised that non-material and material needs were not mutually exclusive, the needs presented referred to material needs mainly. The basic needs, as discussed, included those relating to (a) individual consumption, mainly food/nutrition, clothing and shelter and (b) the need for basic social services to families.

In identifying the minimum needs of families, the concept of minimum standards and social indicators was introduced.

Food/Nutrition

For nutritional needs, differentiation was made for man/woman according to the nature of work and condition, e.g. pregnancy, as well as, according to age groups.

It is expected that each country will evolve its own minimum standards in order to determine the extent of minimum needs food/nutrition. For example, in India a Nutrition Expert Group recommended in 1968 that the daily needs for infants 0-6 years were 1,200 calories. For women engaged in sedimentary work, 1,900 calories intake and for men doing heavy work 3,900 calories intake was necessary. A recommendation was made that an average of 2,500 calories for adults may be considered as the minimum requirement for the region.

It is estimated that 25 per cent to 40 per cent of pre-schoolers in Asia are malnourished. It was also observed that high infant mortality rates which were still prevalent in the region were related to malnutrition of the child and lactating mothers.

Clothing and Shelter

The annual basic minimum needs of 12 metre clothing for adults with quality that allows for differences in climatic conditions was recommended.

As regards housing, for a reference family unit of five members, a minimum of two rooms, at an average of 50 sq. feet per head for sleeping quarters, a toilet and bath, a kitchen, is considered a basic need for shelter.

On the other hand, the concept of "protection from the elements", sanitation and privacy was advanced as a criterion in determining minimum needs for clothing and shelter.

Because of the more urgent need for food, families tend to give lower priority to clothing and housing.

Concomitant to housing, the need for the provision of house-

sites or plots to families on which to build the house and backyard kitchen was proposed. However, this was not given priority in countries where policy on property holding was still under consideration.

Basic Social Services Needed

The provision of basic services relating to health and sanitation, education and employment or income generation, were considered as among the minimum needs for both the rural and urban poor.

Need for Health Services

A view was expressed that ideally in order to ensure the needed health services of the population, there should be one doctor for every 1,000 persons. In Asia the ratio of doctors to population is 1/4,820 in India, 1/26,069 in Indonesia, 1/4,224 in Malaysia, 1/50,823 in Nepal, 1/1,522 in Singapore, 1/6,477 in Sri Lanka and 1/8,418 in Thailand. By Western standards such a situation poses serious problems. However, it must be recognised that extensive use of para-medical personnel is being made by the respective countries.

The disparity in urban and rural rates is marked in favour of urban population. Focus of medical/health care is on hospitals and the treatment of illnesses.

The need for personnel (para-medical) other than doctors with appropriate training to handle simple treatment (90 per cent of cases) that do not need doctors, intervention and provide preventive health services was strongly reiterated. Non-governmental organisation and volunteers could play an important role by giving assistance to this kind of health programme.

Education

An observation was made that in most countries a minimum educational attainment was considered desirable for literacy and employability – a high school level. Since the majority of the children drop out of school at this level, there is a need for employment orientation for the primary school curriculum.

Likewise the expansion opportunity for advanced education of girls was considered an area of critical need in a number of countries.

The importance and need for pre-school education especially where mothers are not able to provide socialisation of children was emphasised.

Opportunities for school drop-outs to return to school are lacking and children with special needs do not have the resources for differential educational system; perhaps there is need for "barefoot teachers" who can go into the homes.

Non-formal education on family life including family planning, motivational activities, population education and mental stimulation of pre-school children for parents is limited, if not lacking, because of the priority for material needs and the lack of involvement of agencies/ personnel other than teachers and doctors.

Teacher training needs reorientation to cope with the above mentioned problems in the provision of educational services.

The lack of motivation to read and inaccessibility of reading materials to the general population, especially adults, was considered another serious problem.

Educational advancement for the poor, especially the rural poor, is lacking. But if they are schooled and become graduates, the process and content of education may alienate them from their original orientation and rural culture such that going back to serve in their own communities becomes difficult.

Admission in schools has been largely based on intelligence tests developed for children from the urban and higher income level. There are other factors to consider in order to expand opportunity for educational advancement of the poor who really need to go to school to improve their lot.

The low social status and prestige attributed to teachers puts them at a disadvantage as agents for socialisation and instruments for change.

The perceived male orientation of decision-making patterns within the family surfaced as a need for educational strategies.

The removal of misconception towards family planning is another identified target for educational activities. These need handling as early as possible in school and within the context of strengthened family life in relation to family size.

Need for Employment/Income Generating Services

The disparity of income distribution is apparent in the size of the families in the low income brackets and in the location of pockets of poverty in rural areas. This is true in all countries in Asia. Moreover, employment and occupational skills are limited by the current educational system itself.

The most neglected are the landless labourers for whom no employment guarantee schemes are available. Employment opportunities are erroneously located. Local people do not need the type of employment available, resulting in migrant labour.

Self-employment opportunities, especially for the landless labour, the out-of-school youth and women have not been fully tapped in many countries in Asia, although this is the main thrust of social services

such as in the Philippines. The expansion of such employment opportunities was strongly recommended.

The rural focus in provision of income generating schemes has been neglected. Employment of children (this being cheaper labour) to the detriment of their physical growth and educational advancement and to the exclusion of adult workers has been identified as another problem related to the need for employment opportunities for employable members of the family. The concept of organising the self-employed as a pressure group is suggested as a subject of experimentation and study.

White collar orientation towards jobs has also been mentioned as a problem in the province of income generating services.

Need for Social Security Scheme

An awareness of the occurrence of conditions beyond the control of people which put them at a disadvantage e.g. death, illness of the bread-winner etc., that render them unable to provide for their minimum requirements for food, clothing, shelter, education or health indicated the need for social security schemes.

Implications to National Planning

Using the observations made in minimum needs of the family in Asia as a frame of reference, the following implications to national planning were derived by the Group.

Social Indicatiors

The concept of social indicators to measure people's well-being was advanced and the Group noted that several countries in the region had already started to develop such indicators and continued to improve them. It is expected that such norms would serve as guides for policy makers and programme planners in evaluating the source allocation for the different sectors i.e. health, education, etc. as well as, in measuring levels of living and developing the services needed to meet minimum needs. It was suggested that such social indicators consider the family as the basic unit of measuring the quality of life.

Periodic Evaluation and Feedback

A continuing and periodic evaluation and feedback mechanism of a diagnostic type should be built into the programme design and service delivery system. Such a feedback should include participation of the recipients of services and the community to determine current responsiveness of plans and programmes to the needs of the family. Through this process the members of family are educated if "conscientized" into planning at the grass roots level. It was suggested that perceptions from the family and the community should be considered in developing any national plan addressed to the family.

Action cum Research Projects were considered a pragmatic approach in generating data for policy-formulation and planning to meet minimum needs of the family. Maximum participation of the family in developing strategies to meet needs is better achieved at this level.

Family as a Unit in Planning

Sectoral approach in terms of planning to meet the minimum needs of the pre-school child, the youth, the mother, disabled members, the unemployed head of family, was rejected in favour of reconciling the plans to meet each member's minimum needs with that of the total family. This presupposed the availability of resources of the family members themselves which should be considered together with external resources.

Integrated Area Planning

It was observed that sectoral planning was uneconomical and did not benefit the family better. As such planning for nutrition, health, education, social security at governmental and non-governmental levels within a specified area whether it be the village, the block, etc. should be integrated.

Time Dimension in Planning

Emphasis was given to the fact that the family is dynamic and its needs for basic service is time barred. It was agreed that while long range plans are prepared that such plans be revised according to feedback as often as indicated.

Government Responsibility in Meeting Minimum Needs of the Family

It was the consensus that meeting the minimum needs of the poor family for food, clothing and shelter is the responsibility of the family and that government shall initially support such efforts to the extent that social security of the family is provided not necessarily through monetary means but through education, health and employment.

Committee 3

Report on Suggestions and Recommendations of the Committee on the Role of Culture in Self-Preservation and Promotion of the Family

Chairman	**Dr. Tawat Sukonthapatipark** **THAILAND**
Resource Person (Paper Writer)	**Prof. S.C. Dube** **INDIA**
Rapporteur	**Dr. (Mrs.) Kamakshi Sundaram** **INDIA**

The Group recognises that the family is a nearly universal social unit of solidarity and sentiment. In the historical development of human society, the forms and functions of the family have undergone changes, but as a basic unit of society, it has not lost its saliency. The viability and continuity of the family has been challenged from time to time, but in the absence of any adequate functional analoge, it has survived, and in several major areas its importance has not diminished. The prognosis for the future appears to be that the family will continue to be the primary as also an important unit of society. As such, in welfare and developmental planning, it will constantly have to be kept in view.

The family has not been a static unit, both in terms of its structure and functions, it has been dynamic and variable. It has had to respond to the challenges posed by changes in the socio-cultural environments. Any policy that seeks to freeze particular forms and functions of the family is likely to be self-defeating. While the family should be preserved and promoted, outlets should be provided for the expression of its inner

dynamic so that it cotinues to function as a mechanism of adaptation.

The Group noted that the family is in competition with a number of other forces, agencies and institutions which in functional terms overlap it. While it will not be possible or even desirable to eliminate this competition, social controls are essential to ensure that the solidarity of the family is not destroyed.

The Group noted that there are some inbuilt disharmonies and disparities within the social system that work towards the disintegration of the family in certain segments of societies. Social policy should take a measure of these and work consciously towards the eradication of all forms of inequality and exploitation.

The Group recognises that there are certain universal values like compassion, limitation of self-regarding wants, non-violence, truth and so forth, which need to be preserved. However, a detailed inventory of these values cannot be presented for their nuances and meanings change in specific cultural contexts. The proximate values should be determined by the imperatives of the emerging socio-cultural environments. In general, they should be geared to the emergence of a society which is egalitarian, participatory and one with a non-consumer ethic.

The Group is deeply conscious of the fact that the culture of poverty and the culture of affluence make a difference in the functioning of the family as a unit of society. The narrowing of the gulf between the different strata of the society is essential. Social and economic policies that perpetuate privilege and impoverishment must be carefully evaluated and given a new orientation. Education can be a powerful instrument of change, although by itself it is not a sufficient condition for change. It should aim at enlarging the cognitive map of the people and at raising their levels of consciousness. Cultural action towards attainment of freedom—economic, social, political and spiritual—should form part of a deliberate social policy. The cultural base should be enlarged so that in increasing numbers people can participate both in the creation and enjoyment of aesthetic and non-material aspects of culture. While the individual will continue to contribute to the creative processes of culture, its participative dimension should receive special attention for development.

While the Group is conscious of the importance of the family, it wishes to emphasise that concern for this unit should not detract from communityness that should characterise the alternative future that we visualise for mankind. Other social formations are important and the family as a primary unit should work linkages with them in such a manner that the various units become interpenetrating and interdependent.

Committee 4

Suggestions and Recommendations of the Committee on the Intervention Techniques of Social Workers in Favour of Rural and Urban Families

Chairman	Dr. Mizanur Rahman BANGLADESH
Resource Person *(Paper Writer)*	Dr. K.G. Krishnamurthy INDIA
Rapporteurs	Dr. Peter R. Jordan AUSTRALIA Mr. S.P. Punalekar INDIA

Preface

There is growing awareness among the planners, administrators and the social workers in the developing and underdeveloped countries of the Asian region that social and economic development is a human process whose key ingredients are democratic participation and involvement of the people. The family which is the subject as well as object of this development process is under the influence of tremendous social, economic, and political changes in the countries of this region. These changes occur due to modernisation, urbanisation and industrialisation as also due to changing socio-political framework. These changes do affect the family in several ways. These changes profoundly differentiate social and economic roles and functions of families and stratify them in terms of social and economic power both in rural and urban areas. The

families differ in their economic capacity, their outlook and aspirations. This calls for outlining suitable techniques of social intervention by the social workers in the entire development process.

The Committee notes with concern that in developing countries of Asian region, the social and economic power is concentrated in the hands of limited number of families. There are glaring social and economic disparities despite efforts towards planned development during the past decades. This has resulted into negation of freedom and initiative, participation and involvement of masses in the development programmes. This situation demands concerted efforts on all fronts to involve people in all phases and stages of development programmes organised in the countries of Asian region.

Social Security Legislation

The Committee recognises that norms of self-help, initiative and autonomy of the individual family should be protected and promoted. However, the Committee strongly feels that there is an urgent need to enact legislation to provide social security to families in rural and urban areas. The social security legislation must encompass the basic minimum economic needs of the families and must cover benefits such as minimum wages, unemployment insurance, provident fund, social and medical assistance, other aspects of social and economic contingencies. Such a protection would enable the individual families to be free from stresses and strains and thereby encourage them to give their best not only to their families but to the community and nation at large.

Planning as Social Intervention

Basic problems are best identified as the felt and expressed needs of the people of a given community. The problems differ from country to country and within the same country from State to State, from region to region, and from locality to locality. The Committee is aware of the diversity of ecological, socio-economic and political conditions and therefore recommends that it is essential as first step to conduct a comprehensive survey to identify the needs and problems of different communities as also to collect information on the community resources and their organisational infrastructure. Such a survey should cover each family or household in both urban and rural areas. This survey would help us in (a) identifying who the target clientele is and what their needs and problems are, and (b) in consolidating this experience and incorporating it in local planning, regional planning, state planning and the national planning.

Family should be considered as a nexus around which all plans and programmes have to be devised. As far as possible there should be

stress on community-based services to strengthen the economic base of the families. Such services should be directed towards strengthening family as a social unit crucial to orderly transition and development. The Committee recommends that along with the parents and adult members of the family, the children should be given proper and rightful scope and opportunity to develop their potentials and self-awareness. Children should be treated as persons in their own rights in order to ensure the viability of the family as effective unit of welfare and development.

The development in the countries of Asian region is uneven and lopsided. The Committee feels that the policies and programmes involving welfare and development of the family, community and nation should basically originate at the grassroots, i.e., the underprivileged and disadvantaged groups themselves. Any policy and programme meant for their development to be meaningful should have their initiative, sanction and support.

The Committee recommends that the planning process be recast in such a way that planning is oriented to the solution of the basic problems of the majority at the grassroots. There should be immediate switchover to micro-planning where the communities composed of primary family units themselves participate actively in formulating and designing the programme, in spelling out the steps and processes of executing such programmes and lastly in themselves associating in implementation of these programmes as conscious and active participants. The support of the local voluntary agencies should be enlisted at planning and implementation stages. It is both educative and developmental processes for the benefit of large sections of the community.

Strategies of Social Intervention

It is a considered view of the Committee that the problems of rural and urban poverty are very acute among the various countries of Asian region. The conventional techniques of social intervention which were effective in solving the problems of residual groups are no longer relevant in dealing with the social and economic problems of the very large segments of rural and urban populations. There is an imperative need, therefore, to evolve and experiment with new techniques and strategies to solve the problems according to the typicalities of the region, cultural and economic considerations of the areas. Techniques of mass communications should be increasingly used to deal with problems of mass character.

There is a need for multi-disciplinary, integrative and collaborative approach in dealing with social problems of development and transition. Experiments based on this approach, if found effective, should

be adopted by the concerned national community according to their needs and resources. In nutshell, the technique is to subserve the ends of the programme.

The Committee feels that the bias should be shifted from the philosophy of cure to philosophy of prevention and development. To illustrate, the Committee deliberated at length on the mechanics and processes of socialised medicine and health practices in some countries of the Asian region. The governments in these countries were able to reach out to a very large sections of both urban and rural population and provide them with medical assistance on community basis with less expenses and in effective manner. The Committee feels that in any welfare or development programme, preventive side should be accorded more importance and preventive services should be organised on community basis with community support and participation.

The Committee emphatically underscores the need to reckon with the psychological aspects of social interventional techniques. However large the economic inputs or however elaborate the organisational infrastructure may be, the expected results would not be forthcoming unless the community for which the benefits are intended look upon such venture as their own. This requires concerted and sustained effort to help them in modifying their attitudes and outlook. This is a most strenuous but necessary task but social work agencies must address themselves to make communities psychologically prepared for change and development. Such consciousness building is an important area which social workers should not neglect.

The Committee takes note of the fact that development activities in the main have tended to benefit the elites of both the urban and rural areas and the poorer strata continued to remain deprived. It is felt that social service agencies should be involved and encouraged in organising the poorer segments of the society on trade union basis. This would help the poor and deprived families to articulate their grievances on collective basis and launch peaceful struggles for achievement of their demand.

For uplifting the rural families, the efforts should be directed in identifying and locating the poor and disadvantaged groups such as the landless, small peasants, middle peasants and artisans and in providing them with adequate material and other inputs to enable them to stand on their own feet and to become viable and self-supporting. Programmes of area planning, growth centres, etc. should in practice be oriented to serve the needs of the disadvantaged families which constitute the majority. In effect, such programmes should not merely end up in developing the area in physical terms, but in developing the large segments of rural population in improving the quality of their life.

For economic improvement of large sections of rural families, the efforts should be to increase the employment potential, i.e., to provide them gainful employment. The Committee strongly suggests that cottage and handloom industries should be promoted and strengthened in the rural sector. This would help in absorbing the surplus labour in rural families.

So far as families in urban areas are concerned, sustained efforts should be made to improve the conditions of families living in slums and working class localities. Where slums exist, the effort should be to bring to them more facilities and amenities and thereby improve their social environment and quality of life instead of disrupting their life and life style by relocating them in distant areas away from their work places.

The Government and Social Welfare Organisations

The Committee notes with satisfaction the helpful and progressive stand of various national governments in the Asian region and their willingness to devolve more and more responsibilities on the voluntary agencies. The Committee notes that this is a very healthy and positive sign. For expansion of welfare and developmental activities in the country, there should be more and more involvement and participation of voluntary agencies. The national government should continue this policy of encouragement and partnership in development efforts. The government must provide the voluntary organisations with necessary inputs and resources to organise the programmes for the benefit of rural and urban families.

It is also essential to ensure that right type of personnel in voluntary organisations is associated for programme implementation. Only those people who have dedication, experience and commitment for social work should be encouraged and assisted by the government.

The Committee notes that in some countries the pay scales and the working conditions of the functionaries of voluntary agencies are much low and unsatisfactory compared to the functionaries working under the government agencies and doing same or similar work. The Committee feels that attempt should be made to remove such anomalies and bring about parity in the pay scales and working conditions. This would minimise the insecurity of social workers and enhance their status and image in the commnnity.

Development of Social Workers as Social Interventists

Since social reality and experiences change from time to time and from context to context, there is need to keep social workers abreast of the latest developments and techniques. It is, therefore, suggested that a

permanent arrangement be made to provide information and training to the workers of social service agencies including and especially the workers of the voluntary agencies, and to bring them together for exchange of ideas and experiences on a common platform.

The Committee notes with emphasis that it had very pleasant and rewarding experiences because of the presence of officials and non-officials, scholars and field workers, professionals and non-professionals belonging to different countries of the Asian region. Such a coming together was indeed an opportunity to gather fresh insights and accumulate knowledge on what is happening in other countries. The Committee, therefore, recommends that an arrangement be made for exchange of visits of social workers of different countries at some appropriate intervals. This would help in developing awareness among the social workers of one country about the contents, techniques, and methods of programmes organised in another, i.e., host country.

Last but not the least important is expanding and strengthening the knowledge base itself. Unfortunately, there is very little documentation of social work experiences. In the absence of well-organised body of knowledge, social workers can make little headway in their endeavours. The Committee strongly feels that a serious effort should be made to build up indigenously such a base of knowledge with theoretical and empirical contents. Setting up of new or strengthening of existing research organisations can go a long way in building up such a knowledge base for the benefit of social workers at the field level.

Plenary Session

Discussion on Committee Reports

At the Plenary Session held on Thursday, 20th October, 1977, the reports prepared by the four committees were discussed in the morning and afternoon. This record gives a gist of the main points observed upon and resolved by the participants.

Report of Committee 1

Subject : **National Policy for Promoting the Integrity of the Family**

Chairman : Dr. Angelina C. Almanzor, Philippines.

Certain points of the Report of Committee I, were first brought out by the Vice-Chairman of the Committee, Fr. Mervyn Fernando.

Mervyn A.S. Fernando : Sri Lanka

The first part of the report is a summary of the situation of family life in the countries of this region. This was done to enable the members of the Committee to have an idea of the difference in family situations in the different countries of this region. This preamble clearly showed that socio-economic situations are different in different countries and therefore we have to be very careful in making generalisations. The second point of difference which was observed was the variations in family structure and patterns which highlighted the fact that a universal family model will not be applicable. Common to all families are certain elements of family relations which are not only desirable but even indispensable for the successful functioning of the family, namely, cooperation between husband and wife, open communication between family members, sharing of burdens and responsibilities and interdependence.

Before pycho-social goals of the family are looked into, the state must provide its minimum subsistence needs. The group emphasised the fact that since large numbers of families in Asia live below the poverty

line, priority of the government should be provision of basic subsistence to the family.

The Committee discussion and recommendations revolved around four points mentioned by in Dr. Kulkarni's background paper, which have to be preserved and protected by a national policy for the integration of the family. These four points are :

1. Participation of women in economic activities,
2. Durability of marriage,
3. Transmission of cultural heritage and values, and
4. Upbringing of children.

The Durability of marriage is an important point and the Committee recommendations have presented elements to be considered by planners in formulating national policies for the family, keeping this point in mind—for instance introducing Family Life Education. To stabilise and integrate marriage in a period of transition, where patterns are changing because of industrialisation, modernisation and urbanisation, people need more educational preparation for marriage. After marriage, there may be need for some kind of counselling service, not necessarily in the technical sense but by community service, neighbourhood groups as part of a multipurpose community service union and so on. Social workers should be trained in family dynamics. We have one recommendation on divorce liberalisation which can be a problem unless the unsatisfactory consequences can be seen.

The second point of discussion was on participation of women in economic activities. This created some kind of division in our group. While it was agreed that women should be given a better place especially in Asian families where she has had a traditional second or third place, the question arose as to how this should be offset without disrupting the integrity of the family. Encouragement should be given for women to enter into economic, political and social life. The group thought that as the mother has a very important place in the upbringing of the children, therefore she has to be closely associated with home. We have to see that her role as a mother does not suffer. Most of the other recommendations are along this line : If employed, maternity leave and provision for looking after the children in creches which look after the psycho-social needs of the child too and not just material needs is compulsory. Here we recognise integrated resources where elderly people of the community can really play a role in looking after the children.

Then transmission of cultural heritage and values : This is important because the family is the primary social life of the children. Values of the family are surrounded by the values of the society and here therefore conflict would be inevitable. This conflict should be understood and accepted. I think most of the recommendations are for the need for edu-

cation, education for the whole population by making use of mass media, radio, television to help people understand the new kind of society that is coming up so that there is less conflict between the old generation and the new one. This can be reduced only through education. Religious and educational institutions should play a major role. Religion is a very important factor in our national heritage. Therefore they could also be changed by religious and educational institutions. Government should take this into account as the tendency of the government is to be secular. While this may be right from the political point of view, from the educational and social point of view the government should take into account the religious factor in the life of the people. The major concern of the family is development of the child so that he becomes a mature adult. The primary role of parents in that regard is great. Juvenile delinquency as a social problem was discussed. Prevention is better than cure ; again the need to educate parents in their role in the upbringing of their children was stressed.

Finally we have stated a very important thing, namely, that the government may establish what we call a permanent National Commission whose job and task is to see to the integrity of the family, to avail of social services which are available for this purpose and then see how this can be supplemented. To spell out national policy the unit of welfare will have to be taken as a family. This is a long process. Finally the group was of the opinion that the success for implementation of this is at the community level. They must be participants in this change in the orientation of considering the family as a unit, otherwise no policy will be successful. Therefore a very important role will be played by community agencies, and non-governmental voluntary agencies. They have a lot of experience and expertise. They also have the resources and these should not be neglected so that government policy and the work of voluntary agencies can run parallel and be complementary. Again the process of education is very necessary in the promotion of attitudes in children, e. g. in schools to project the idea of family. If children grow up with this idea, then we have new channels which can be contributory and important.

Alfred de Souza : India

My comment refers to the participation of women in economic activities. I feel that if women are to give up their defined traditional and cultural role as child-rearers for participation in economic activities then mention must be made that men too should participate more intensively in child-rearing activities.

Promilla Kapur : India

We discussed this issue in our Committee keeping in view the changing pattern of the family. Roles of the family members should be redefined. The husband has to take a more active role in looking after the children and in doing the household chores. We were of the opinion that the mother-in-law should give a helping hand in domestic duties and should also share the responsibility of child-rearing with her working daughter-in-law. This would prevent the neglect of the aged and keep them busy.

P. N. Luthra : India

I think this is a very important issue. This issue was also discussed in the International Women's Year in 1975. In the World Women's Conference in Mexico too there was a tremendous amount of discussion and many views were expressed. The feeling was why should only women be the child-rearers? In the last three years since the International Women's Year, a number of discussions have been held and a good deal of written material on this subject is available. We are apt to make generalisations without giving sufficient thought to it. Do you think that in a family where both husband and wife work, it is the husband who should take leave and work at home? The practical implications should be borne in mind when such statements are made. I know of a particular case where the husband was a doctor and took a very big role in the upbringing of his daughters. As a Consequence his career was affected very badly.

Zahida Sultana Mir : Pakistan

If a man's sharing of household responsibility will affect his career, don't you think it will also affect a woman's career? Or do you think a woman is far superior and hence she can be a successful mother and a career woman?

A Delegate : India

There was an item in the newspaper on granting of paternal leave to the husband when the wife delivered a baby. I'm sure this would be one step towards redefinition of roles.

Annika Baude : Sweden

It takes time for attitudes to traditional roles to change. In Sweden in 1975 maternity leave was granted to the mother and some leave to the father too. Only 2 per cent of men availed this leave and the following year 14 per cent. Now there is a steady increase in men availing this

leave to look after the baby when the wife rejoins work after her maternity leave is over.

K.K. Khetan : India

The problem of traditional roles cannot be solved in a day. We considered this point in detail in our Committee. Our tradition and religious points of view and economic level of society are few of the reasons why attitude changing to redefinition of roles will take a long time in India.

The National Commission on the Family which has been recommended by the members of the Committee should continuously evaluate the role of the family in a particular society in a particular country. This Family Commission should suggest measures and machinery according to the needs of the society to help in redefining roles. Over a period of time this commission of experts on the family can be in a position to decide the nature of social responsibility.

Fareshteh Khodai : Iran

In my country too traditionally women attended to the house work and the rearing of the children while the man is the bread-winner who only works outside the home. Tradition is so strong that attitude change through a commission can later be followed by redefining roles.

B.N. Madavi : India

The problem which this committee discussed in respect of women's participation in economic activity concerns a small percentage of women in the upper middle classes and higher classes. In countries like India, 80 per cent of the people are still in villages and their problems are quite different and very massive. Women in rural areas work in fields as agricultural labourers. They are equal partners with their husbands. The child-rearing and agricultural duties are joint endeavours but the work these women do is not recognised. I think this is a lacuna in the report of Committee I.

Mervyn A.S. Fernando : Sri Lanka

In Committee I, the question of rural women did come up and the group recognised the fact that the majority of families were rural. In our report we have stressed that women working in farms should be considered as working women who contribute to national development.

Angelina C. Almanzor : Philippines (*Chairman*)

Being part of Committee I, I would like to state that concern for the majority of women who live in rural areas doing farming jobs was

predominant in the Committee. These women are not recognised and their work is not recognised. The group felt that their work should be recognised as a contribution to national development. Many of the recommendations deal with rural women.

Dada Sheuak : India

The reference to liberalisation of divorce law is not befitting as this will lead to disintegration of the family. Another reference which is not befitting is the stress on religious education. The word "moral" education should replace "religious" education especially as this sounds more secular.

M. Jacques Lizee : Canada

I would like to point out that we should concern ourselves with children as parents. Children should be educated in parental roles and not roles of mothers or roles of fathers. The correct attitude of children of family roles can be formed early if this is included in their school curriculum.

Vimla Virmani : India

The roles should be complementary. Moreover the traditional role of a woman cannot be changed completely. The woman will always be the housewife irrespective of her job outside the home and rearing her children I'm sure will also be her privileged task.

The point I want to make is the hesitancy of employers to employ married women because they have to give them maternity leave and they have to provide creches for the infants of these women.

Deva Raj : India

I feel social workers have a great role to play in the integration of families in rural areas and to some extent in urban areas.

Shakuntala Lall : India

Roles of husbands and wife, demarcation of work and recommendation have been drawn up but I feel the whole stress is on economic activities. Unemployed women who are housewives should also be given the status of working women and housework should be equivalent to a job outside the home.

Angelina C. Almanzor : Philippines (*Chairman*)

This has also been taken care of. Refer to the Committee report.

Promilla Kapur : India

In India young couples where the wife works have started helping each other and their roles are complementary.

I do agree that the emphasis should be on rural women who are faced with non-material problems. In the rural areas the problems are mainly material. Different sets of measures have been taken; for example for a rural woman collecting drinking water from a common well or tap will be a problem and this will be taken care of when we discuss the minimum material needs.

N. Jaya : India

Family Life Education should be included in the curriculum of formal and non-formal education.

S. L. Srivastava : India

I would like to draw your attention to change the undesirable attitudes to family roles by the use of mass media. In the developing countries in Asia the majority of families are rural and the use of media is not applicable to them.

J.S. Mathur : India

We have an excellent report which has outlined the goals of the family. I feel the family should be considered in terms of a national goal. There is interdependance between the family goals and national goals.

From the deliberations in Committee I, we are led to the conclusion that affluence can cause family dysfunctions. The National Commission on the Family should be able to define what affluence means in that particular society and nation. A number of families live below the poverty line in Asian countries. In that context the Commission can indicate a maximum ceiling where affluence becomes functional for family life and hence the minimum ceiling when affluence becomes dysfunctional to family life.

By and large we accept the theme of the report and recommendations—the gradual transition from authoritarian to democratic structure in the family and in the society. Certain conflicts are bound to arise and we should plan to handle and manage these tensions. Finally I recommend that this National Commission on the Family should include any Commission on women and children instead of having different commissions for parts of the same family.

Angelina C. Almanzor : Philippines (*Chairman*)

There are several existing national commissions that dwell on

parts of the family. Therefore the point about one commission on the family instead of truncated ones is very valid and relevant.

Nirmala S. Gurjar : India

I appreciate the discussion and recommendations of Committee I. A variety of relevant valid points have been raised and discussed by the members of Committee I, and here this morning. I want to elaborate on the concept of belonging to the family. Belonging to a particular family can be advantageous or disadvantageous : for example, in a society the advantages are much greater when you are in the upper strata than in the lower. I feel that the point Mr. Mathur made on making a maximum and minimum ceiling for affluence will not be relevant in a society like ours.

Momota Adhikari : India

We can control juvenile delinquency if we concentrate on a policy for family integrity and in that context educating parents to play their role.

M. M. Wakhare : India

National integration is dependent on national unity and this again is dependent on family integrity and unity. It is in this aspect that I see the importance of family integrity and unity.

Najma M. Goriawalla : India

Family integrity is the responsibility of the community and the responsibility of the State. I would like to add that non-institutional services should be advocated more strongly. The State should give more funds to enable the child to remain in the family. The State should also fund non-governmental voluntary organisations who are already working for the integrity of the family. This point should be strongly recommended.

Gajalakshmi B. Arumugam : India

I suggest that social workers trained in family dynamics undergo practical training in rural areas for these workers are urban-oriented as they are trained in urban centres and they are at a handicap when working with rural women and rural families.

Fareshteh Khodai : Iran

The first School of Social Work in Iran was started 18 years ago. Students were sent to rural areas for practical experience. They were excellent students and worked well in the rural areas but after they

graduated they were not keen on working in rural areas. Recently the concept has changed and the stress is on students from rural areas being trained to work for their own locality.

Kanan Verma : India

I would like to add that the percentage of students coming from rural areas has increased and they return to their rural areas after training and prove to be very efficient.

Asha Mundlay : India

In discussing the preservation of the family we must remember the fact that the family has inherent strength which works for its preservation. We must evolve a policy keeping this in mind.

A Delegate : India

I suggest that the National Commission on the Family should consider the problem of handicapped and mentally retarded children.

P.N. Luthra : India

I want to make a point in regard to National Policy. The general consensus appears to be in favour of having a national policy for the integration and the total welfare of the family. It is very important that we have a national apparatus also in order to give effect to the national policy. The national apparatus may be considered at two levels—one the governmental and the other the voluntary or non-governmental. In many of our governments we do not have one ministry looking after the total welfare of the family but instead we have various ministries that are involved, i.e., Agriculture, Labour, Rural Development, etc., and all these must work in unison to help family welfare.

At the voluntary organisation level too, family welfare has to be given top priority in one form or the other. Now this national apparatus or committee or department should integrate the work for the total family at both the levels—governmental and voluntary.

Angelina C. Almanzor : Philippines (*Chairman*)

I must congratulate the members of the Committee for the excellent report. I think the most important recommendation is that of a National Committee or Commission which I hope the governments of our countries will consider. I feel that in the developing countries of the Asian Region, the family will continue to be the bulwark for the integrity of the nation.

All economic and social benefits are coming from the institution of the family and will continue for some years. This is the reason why the governments will not be in a position to meet the demands – economic, social and cultural – of the people. Economic viability of the family is important for integration and keeping this in mind, the State should provide one member of family, man or woman, the capacity to earn a decent livelihood. I feel that without a living wage there is the possibility of the family breaking up. An important point which has not been highlighted is the task of the National Commission. I would like to make now a few comments on the deliberations on this report. I think we have built a case for the preservation and integration of the family as a unit. We have also built a case for the fact that we need a national policy so that this can be done. In the discussion on the programme of activities and specific areas, we in the Committee discussed the diversities of culture. We seem to have pointed out that it is impossible to legislate on certain activities especially with reference to particular roles and functions of members of the family. We have talked about complementarity of roles, but we can say, however, that this is really dependent on individual choice and I hope that it is assumed here that people are human beings, men and women, and have the right to decide for themselves what they consider is their appropriate role and function in the family or at the place where they are going to work. This is the basic right that we should see and which should override our deliberations. I hope that the dialogue in the family will be promoted and facilitated so that each member of the family should be able to ask for himself just what he is capable of doing. The assumption is that roles cannot be prescribed and can only be accepted when the individual realises what this will mean for him. So time-budgeting is a factor, the capacity of the individual member is a factor. If a man is healthy enough to carry on the jobs, he certainly must. If a woman is going to school or to training, some provision should be made. This will depend on the family counsel, or the family dialogue between men and women members of the family. Another point is that the national policy has to be formulated and for that we need an apparatus for carrying it out and implementing it. So this will have to be taken into account in the formulation of or in the forming of a National Commission. We hope the National Commission will engage itself not only in conducting studies but in seeing to it that the functions of the family are properly prescribed. The role of the government and the voluntary sector has to be brought in. After all, every one has a stake in the family. It is not the exclusive role of the government or the voluntary organisation. We have strong views in saying that everyone of us, men,

women, volunteer organisations or government has a stake in the preservation of the family and making it a viable unit to contribute to national development. We hope, however, that the representatives of the countries taking part in this Conference, when they go back home, will see the proceedings of this Conference as an inspiring guideline.

Plenary Session (Contd.)

Report of Committee 2

Subject : **National Planning for Meeting the Minimum Needs of the Family**

Chairman : Dr. Angelina C. Almanzor, Philippines

The relevant points of the Report of Committee 2 were first brought out by the Chairman of the Committee—Mr. I. Gde Putra Kamayana.

I. Gde Putra Kamayana : ESCAP (*Chairman of Committee* 2)

We tried our best to have regional points of view included in the discussion of the Committee. There were valuable contributions made by the regional participants. The members of the Committee appreciated the excellent background paper prepared and presented by Dr. Alfred de Souza which was used extensively in the Committee's work.

I think our report has succeeded in formulating certain important points and certainly there was some overlap with some of the subjects discussed in the Report of Committee I. This overlapping probably could not be avoided and perhaps it helped to strengthen the recommendations of the Conference to some extent. We devoted a considerable amount of time to discussion on the basic minimum needs of the family. Unfortunately, we had very little time for a discussion on the policy implications, planning implications and provision of the basic minimum needs for the family.

However, some relevant conclusions and recommendations have been made. At the outset the Committee had agreed to accept the definition of the family as "all those who live under a common roof and eat food cooked on a common hearth". As such, the family could be both nuclear or joint. Another basic agreement reached by the Committee was that in the deliberations we should put emphasis on the problems which concern the poorest of the poor, 30-40 per cent of the population at the bottom strata of society. This has been a real concern of the Committee during its deliberations all along. The basic minimum

needs which were discussed by the Committee were food, clothing and housing. Whatever we included in this report in terms of the basic needs have already been reiterated in the past.

With regard to food and nutrition, the Committee expressed serious concern that there was still a tremendous gap between the desirable calories intake as recommended and the actual intake. In India, a nutrition group recommended in 1968 a certain amount of calories intake for infants, for women and for adult men but the Committee was concerned that in actual practice there was still a big gap between the actual requirement and actual intake among the members of the family particularly in the poorer sections of the population. There was also concern about the low protein intake which appears to be a very serious problem. It was also suggested that the desirable protein intake should be increased by 45 to 50 per cent. It was suggested that the question of balanced diet needed urgent attention. In the discussion it was pointed out that many countries in the region have considerable experience in the applied nutrition programme with various levels of success and that UNICEF in many countries of the region has been associated in the development of applied nutrition programme.

Concern was also expressed about the still prevalent high rates of mortality among the infants primarily due to malnutrition.

About clothing and shelter there was a suggestion that there should be 12 metres of clothing for one year allowing provisions for different types of climatic conditions and other environment. I do not want to add to this and perhaps the house would like to comment on this. With regard to housing there was considerable discussion. Many countries in the region had considerable experience about provision of housing to the poor landless labourers and special categories of the population need special attention. It was suggested that perhaps we could recommend an average of 50 square feet with sleeping quarters, toilet, bath, kitchen—as the basic shelter for the family, particularly in the rural areas. A comment was made and in fact it was generally accepted that families stressed more on meeting the requirements of food and gave low priority to clothing and housing.

I think this suggestion could be studied more in detail in terms of its implications. I would like to invite comments of the house on this matter also.

A suggestion made was that in addition to the provision of housing, provision of a house-lodge is extremely important and during the discussions we were informed that in fact a number of countries in the region have given urgent attention to the provision of a house-lodge especially in the rural areas.

In addition to the basic minimum needs of food, housing and

shelter, the Committee was also able to consider other basic social services which were considered necessary for the family. These included health services, education, social security and employment income. There was also some discussion on transportation which is not reflected in the report. With regard to health service, there was a suggestion that perhaps ideally, to ensure an adequate health service, there should be one doctor for every 1,000 persons and I had just read out a fraction of this paragraph about the actual situations in Asia where we are very far from that kind of an ideal objective Well, of course, by Western standards this kind of situation certainly looks like a very serious problem. In fact it is. However, as you know many countries in the region have been making use of para-medical personnel and also a number of countries in the region at the moment are experimenting in the use of community health workers like the bare-foot doctors in the People's Republic of China. There was a lot of discussion in the Committee about the desirability of perhaps promoting a system of non-governmental organizations as well as volunteers who can play a very important role by giving assistance to this type of health programme. The need for medical personnel was thrashed out in detail. We feel that according to the experience even of the medical doctors in rural centres, many of the health problems which came to the attention of health personnel only need simple treatment. It was felt that about 90 per cent of such cases need very simple treatment which do not directly need a doctor's intervention. The provision of preventive health measures was also emphasised in the discussion.

In the discussion on health, there was also some discussion on family planning and the need to broaden the current approach by strengthening the motivational and educational aspect of family planning programmes. The ideal family size for the developing countries in Asia should be four, man, wife and two children.

On education again we discussed educational needs of the rural poor families in terms of their comprehensive needs. It was realised of course that the current educational system did not meet the requirements of the family in the rural areas. The importance and need of free education was stressed. The need for non-formal education was also pointed out in the report of Committee I. The need to orient teacher training to cope with the problems of the family in the professional educational service was also expressed.

In the discussion on the Report of Committee I, we had said a great deal on the role of the members of the family. So I do not want to repeat it although our Committee too had brought up this point.

We did not have enough time to discuss employment income. This is a very important need of the family. The Committee was very much concerned about the situation in most countries of the region where there is

still a great disparity in income. As a matter of fact the Committee felt that the result of present development has made the gap between the lower income group and the higher income group much wider and this is not only prevalent in the rural areas but also in urban areas. I think this is true of almost all countries in the region, not only in the developing countries but also in some developed countries in the region.

In terms of employment opportunities for the family, the promotion of self-employment opportunities particularly for landless labourers, the out-of-school youth and women as have been initiated in the region was stressed upon. It was noted that such opportunities have not been fully tapped. These resources should be utilised in the promotion of self-employment of the family. Income generating schemes were considered extremely important by the Committee and it was suggested that pressure groups which in some countries have already been generated should be subject to further experimentation and study.

The need for social security schemes was also discussed and defined. As I said in the beginning, we did not have much time to discuss the implications, the need for basic services and strategies for providing these special services to the family or at least to the bottom 40 per cent of the population. However, some conclusions have been drawn up which are in the report.

Another important subject discussed was "social indicators" which were considered by the Committee as extremely important if we would like to have a strong basis on which to claim the welfare of the family. We realise that the development of indicators had already been started and initiated in a number of countries of the region and there have been improvements due to these indicators. I think an exchange of social indicators between the countries is perhaps a good recommendation which we can include in the report. Due to the limitation on time, I would like to take only a few minutes to express what the Committee proposed and emphasised in terms of evaluation. The need for periodic evaluation and feed-back to assessing programmes was felt. We can learn a great deal from the experience of these existing projects in terms of their successes as well as in terms of their failures because sometimes a project which has failed to some extent—for example the literacy programme, etc. can enlighten us about the participation and the benefits of the projects.

As far as planning is concerned for the provision of minimum needs for the family, a suggestion was made that the family should be used as a basic unit for planning process. The approach would be to promote the optimisation of manpower within the family itself. There was a feeling that if we are really going to do comprehensive planning for the family and to use the family as a unit of planning, there is need for comprehensive data on the family itself. A suggestion was therefore made to

consider the utilisation of family cards which can be introduced which would contain comprehensive information on the family to be reviewed from time to time to keep up to date. Then in paragraph 40 we refer to area planning, a matter which has already been discussed many times in the past. The need for more integration and coordination both in planning as well as in the provision of services and the desirability of participation of the people including non-governmental organisations is self-evident.

Finally, it was felt in the Committee that improving the minimum needs of the family is the responsibility of both the government and the family itself.

Joyce Sau-Han Chang Kon : Hong Kong

Looking at the report of the Committee, I notice a lot has been said about the minimum material needs of the people. However, little has been said about non-material needs. To meet the material needs of the people is essential for living but non-material needs are essential for long-term planning. There is need to remove illiteracy among the people. At the moment we need to set up adult education centres where classes can be run to improve their occupational and agricultural methods and all kinds of things. Adult education centres for improving the quality of life and for long-term planning are essential. A lot has been said on the need for more doctors, but a little has been said about more teachers, nurses and social workers for the education of people. They would help in long-term planning and their numbers too should be increased.

I would like to share what is being done in Hong Kong. Each district has a community centre where there are community homes and community and social workers who serve the population of that area. These community centres are started by the people themselves.

Malini Karkal : India

There are certain accepted standards which we cannot change. I do not agree with the definition of the family given in the report. Don't you think that a father working away from home belongs to the family despite the fact that he does not eat food cooked on a common hearth. In the family, the members are those as are related by blood or marriage and not those who take shelter under common roof and eat from a common hearth.

Angelina C. Almanzor : Chairman

I think the definition of family will depend on the country and the region.

Nasir Mahmud Khan : Pakistan

The calculation of one doctor to 1,000 population is too ideal a situation. One doctor to 10,000 can be considered ideal in countries of our region. The point I want to clarify is whether para-medicals can do the work of doctors. In Pakistan, we have rural centres with four doctors to cover population ranging from 5,000 to 20,000 and I am of the opinion that para-medicals cannot replace qualified doctors.

Raksha Saran : India

I think when we talk of education we should first think of improving the standard of our text books. My next point is on school drop-outs. The proportion of girl drop-outs is much higher than that of boy drop-outs. The reason for them dropping out is social and economic but mainly economic. Girls drop out even for want of decent clothes. I think free uniforms for girls may reduce the number of drop-outs.

Sumant Majumdar : India

We talk of planning for minimum needs. There is a difference between minimum and basic needs. Has the report of Committee 2 taken into consideration the changing family and its minimum needs, for example, a family with a working mother and a father working away from home in another part of the country ? I hope we shall discuss the minimum needs of the emerging family type and thus the emerging nations.

A Delegate : India

I agree with Dr. Majumdar and the delegate from Hong Kong. We must consider social, cultural and emotional needs. Another point which should be brought out and emphasised is regarding the education of adolescents and adults in the family.

Angelina C. Almanzor : Chairman

We have the report of Committees 3 and 4 dealing with "Culture and Social Intervention Techniques".

In the report, employment-oriented primary school education has been recommended. What about drop-outs and children who do not go to school at all ? What has the Committee recommended for them ?

The second point I would like to clarify is the recommendation in order to remove the misconceptions about family planning, of proper orientation and training of children in school. I am of the opinion that as the child spends more time in the family, family and not the school should help in forming attitudes and in orientation of children to be pro-family planning. A child spends only 4-6 hours in school and the rest of the

time in his family or with the surrounding environment and hence the importance of family attitudes and values even to the small family norm.

R. C. Arora : India

The report has highlighted the minimum needs but not planning to meet the minimum needs. In the countries represented here, 40-50 per cent live below the poverty line. Merely suggesting norms for minimum needs is not sufficient. Recommendations on how to plan for minimum needs with limited financial resources should have been focused in this report I was in this Committee and we had time only to discuss the minimum needs but had no time to discuss national planning. I think Professor Raj Krishna hit the nail on its head when he mentioned that we should plan to meet the tensions arising out of migration, mechanisation, etc. This too is a minimum need which we failed to discuss.

When talking of national planning to meet the minimum needs we must take into account resources in a family—man, material and other equipment to try to make optimum use of these resources. For example, to provide housing in a country like India would cost the State Rs. 200 billion. Do we have these financial resources ? In planning for the minimum needs, the State can help in the form of providing employment opportunities to the family and also by levelling down the standards of the rich to meet the minimum needs of the bottom 30-40 per cent of the families.

Sumant Majumdar : India

I agree with Mr. Arora. Take the case of the farmers in the rural areas. We must find out what are the resources of the family in men and materials and other equipment, etc., and then try to optimise these resources by means of the various processes instead of just recommending better food, better housing, clothing and so on. The basic point which we should consider in this Committee is how to plan for the basic needs of the family and in this the help of the government in providing some employment opportunities to the family is vital. This will create a certain amount of levelling down of the standards of the people so that the bottom 40 per cent are able to get the minimum needs.

K.K. Khetan : India

There are two points I would like to bring up. First is about the calculation of the health statistics in India and all the countries which were British colonies. The calculations are based on the Bhor Committee which is outdated whether it is Pakistan, Bangladesh, Burma, or Ceylon. The Statistics are based on that Committee's report. Since then there

have been great changes and now there is a need for another committee which should calculate the present requirements.

The second point is about the role of medical personnel and para-medical personnel. The impression given is that medical personnel alone are responsible for the health services as if they can do all the things. They alone are not enough if you look at the other aspects of health, like child welfare and rehabilitation. The treatment of ailments cannot be left to para-medicals just as rehabilitation cannot be left to medical doctors.

Angelina C. Almanzor : Chairman

These recommendations are not exhaustive and that is the reason why we do not move into the recommendations. So let us confine ourselves to what we have in this document and limit the discussion to that.

Tarawati Bahel : India

Firstly—nothing has been said as to what is to be done to fulfil the needs of nutrition or what method has to be adopted to do that.

Secondly—inaccessibility of reading material to general population was considered. Another serious problem is illiteracy and hence pictorial books for illiterate women and families will be of great help in the developing countries of the region.

Thirdly—self-employment schemes. What sort of self-employment is needed ? It is not very clear. If you can define what sort of self-employment can be given to the people it would be more appropriate.

Fourthly—integrated area planning, health education, social security at governmental and non-governmental levels within a specified area. If we add cutural... it will be more benefiting as besides nutrition, health education and shelter, cultural needs are also required.

Angelina C. Almanzor : Chairman

We have only 5 minutes. I would request the international participants to make their observations.

Zahida Sultana Mir : Pakistan

I think we should not be vague and mention social security—we should specify and be clear about what we mean by social security scheme. I have had much experience on this subject and I wonder what type of social security scheme has been implied in your recommendations. Do you want a scheme like the one prevalent in the United States or do you want a British type of scheme or like the one we have in Pakistan which we have just started for workers in factories ? I think we should be very clear about the whole concept of the social security scheme. Is it to be

like a benevolent fund or some sort of unemployment type of fund ? I should be grateful if we can clear this concept before we proceed further.

Angelina C. Almanzor : Chairman

I think Pakistan would be able to evolve a social security scheme.

Zahida Sultana Mir : Pakistan

I think this should be contributed by the employers. Anyway what I wanted was that we be more clear and specific when we talk about a social security schme.

Angelina C. Almanzor : Chairman

I think every country has got a different scheme. I don't think we would be able to do it in a minute here. you may meet the representatives of the different countries from the United States and Australia who I think, have got more advisory schemes. They may be able to help you.

Mizanur Rahman : Bangladesh

Thank you Chairman. I have only a small suggestion regarding "self-employment opportunities, specifically mentioned in the recommendations of the report, especially for the landless labourers, the out-of-school youth and women who have not been fully tapped in many countries in Asia. This is the main thrust of social service such as in the Philippines. Here a mention has been made of Philippincs. Mention has been made of income-generating and employment-oriented schemes for families below the poverty level which are in majority in this region and here it has been mentioned that self-employment opportunities specially for landless labourers and women have not been fully tapped in many countries in Asia. In my dialogue with the Philippines delegate, I found that there was a great deal of similarity of the services that they have and the schemes that we have in our country. What I feel is that a mention of Bangladesh should also be made along with the Philippines.

Angelina C. Almanzor : Chairman

I don't think any mention should be made of the countries because if you start mentioning countries there would be no end to it.

P. N. Luthra : India

I am sure you will agree with me that our Chairman of the Plenary Session has conducted the business of this morning extremely efficiently and I do feel we should place our thanks to her on record. It is a pity

that she cannot continue this work this afternoon as she has to leave. We wish her Bon Voyage on behalf of the entire Conference.

Angelina C. Almanzor : Chairman

Thank you very much. I am deeply aware of the frustrations you had to bear with from the chair. Thank you.

Plenary Session (Contd.)

Report of Committee 3

Subject : **Role of Culture in the Self-Preservation of the Family**

Chairman : Mr. I. Gde Putra Kamayana, ESCAP

Dr. Tawat Sukontapatipark (Thailand) *Chairman of Committee 3*

Before I read the Committee Report I must tell you that the discussions were very lively and interesting. I worked more like a traffic policeman in the Committee. Our resource person, Professor Dube, with his strong recommendations has made a very short and precise and beautiful report for Committee 3. My English is not so good ; so with the permission of the Chairman, I will read out this report because it is a brief report. The discussion was mostly centred around India, Philippines and Thailand.

Genevieve W. Carter : USA

I do not understand the term non-consumer ethic.

S.C. Dube : India

The Committee was trying to legislate for cultures other than affluent culture. In the field of the family and culture, the Asian reality is a global reality. There are certain contradictions in the present order. For example, a country which has 6 per cent of the world's population enjoys as much as 40 per cent of the work load. So long as these disparities continue what we call in the third world as development in material terms would be impossible.

We, the representatives of Asian countries, discussed this in great detail. We did feel that instead of going by a false stipulation of per capita income and gross national product we should try to seek help from Gross National Welfare. When we think in terms of quality of life, we do have to think of curbing consumerism as much as possible. The kind of society we visualise is a society which will not have high personal consumers but will be rich in social services.

K.G. Krishnamurthy : India

Instead of non-consumer ethic, I think non-luxury consumption ethic would be more appropriate. In the case of any developed country or society, consumption is bound to increase. If the purchasing power in the hands of the people is increased, the per capita consumption is bound to increase.

Kamakshi Sundram : India

In Canada, women spend five times the amount Canada spends on its foreign aid programmes. In U.S.A., 40 per cent of the world energy is consumed when it has only 6 per cent of the world population.

B.N. Dhar : India

In any developed society, consumption is bound to increase, and therefore, if we want to improve the per capita consumption we have to increase the purchasing power of the people. The consumer in the East has a low purchasing power.

John S. McPherson : Australia

I think it is really the question of vocabulary; "non-consumer" is ambiguous.

P.N. Luthra : India

Let us leave it to the General Rapporteur who will be responsible for using the right word to convey the real sense. She can, in consultation with Professor Dube, use the right word which would reflect what we have in mind.

Zahida Sultana Mir : Pakistan

I would like to say that the report has not been clear-cut. No clear-cut recommendations have been made. About the role of culture in self-preservation, we are not clear how culture is going to play the role of self-preservation.

P.N. Luthra : India

I would like to point out a couple of recommendations which are very good. Narrowing of the gulf between different stratas of society and the gap between the various income groups is an apt recommendation. With regard to education, the recommendation of aiming at enlarging the cognitive map of the people and raising their levels of consciousness is also important.

S. Nangia : India

Two aspects were discussed : non-material and material aspects of culture. Non-material aspect of the culture is the aesthetic value. I think it is highly responsible for the preservation and integrity of the family. Besides highlighting so many other points, we have philosophical recommendations. Culture is something which depends on an individual country's heritage. What is our heritage, what is your heritage? Heritage is handed down from generation to generation. What we have got is handed down to our children and so on.

Zahida Sultana Mir : Pakistan

I don't agree that culture is abstract. Culture is alive, culture is something moving, it is changing and has changed with the times. It is an experience handed down from generation to generation. We have to live with it whether it is material or non-material.

K.K. Khetan : India

I feel that certain universal values are not possible. Each country and culture has its own rights and fundamental values.

Cristina Ocampo Ferrer : Philippines

Culture is abstract, but it should be preserved. Can we use education as an instrument to preserve our culture or do we follow the West? We need specific recommendations.

M. M. Desai : India

There have been very good specific recommendations. An important point which has been stressed in this report is that the forms and functions of the family are likely to be self-defeating. Another important recommendation is that social policy should take into consideration, the inbuilt harmonies and disparities within the social system and work towards the eradication of all forms of inequality and exploitation.

The family in India is influenced tremendously and has suffered because of the inequalities and the caste system. This recommendation is a basic policy statement which intimately concerns the family.

Sumant Majumdar : India

I think there should be a concrete recommendation. Here I think we have, in a concise form, made certain policy formulations that "the group is deeply conscious of the fact that the culture of poverty and the culture of affluence make a difference in the functioning of the family as a unit of society. The narrowing of the gulf between the different strata

of the society is essential." It is now for each country to implement this in the context of its own culture and heritage and its own social system. I strongly support the way in which the Committee has made its recommendations.

M. M. Desai : India

I think there should be social protection. This is a very important measure as far as the preservation of family is concerned.

I. Gde Putra Kamayana : Chairman

The problem with which we are faced is that some feel that there should be more specific recommendations. As far as this report is concerned I feel it has made important recommendations which are perhaps presented in general terms but we will leave it to the countries to go back and work out their own strategies.

P.N. Luthra : India

The general theme of the Conference is how the family can be preserved because the family is coming under so many pressures and stresses which could disintegrate it. I feel that many factors play a role in the preservation of family integrity and the family itself. Culture is a very important factor which can go to promote the continuity of the family life. That is why the sub-theme of the Conference—"The Role of Culture in the Self-Preservation and Promotion of the Family", was specifically selected for Committee 3 to discuss. This afternoon we have had interesting discussions on some points in the report of Committee 3 and this has given rise to various controversies. In regard to the term "non-consumer ethic" I think it is now a fairly well-known term. This term came up at the World Population Conference in Bucharest and at other Conferences held by the United Nations such as on the subject of Economic Order and even at the Trade Conference organised by UNCTAD. The question of consumption comes up everywhere whether it is in relation to economic policy or in connection with education programmes or policy. Non-consumer ethic in the context of this report means the imbalance in world regions insofar as resources are concerned and the utilisation of these resources. The term consumption should be interpreted in its global totality. In many countries there is sheer wastage. Energy too is wasted. Perhaps the richer countries could cut down on their consumption. The point is well made in that we all belong to the same planet and we have to realise that there is a limit to our resources. If the human race has to survive, it has to preserve its resources and not squander them away.

Now coming back to culture—I do not agree that it is something

abstract. Culture is something finite, something tangible. Every nation is distinguished by its own culture, and culture is often deep-rooted and controls human behaviour and also family living. It has also helped to sustain the family. Culture is a force that can be exploited. Culture is not static, it is not rigid, it grows, moves with the times and is flexible. It has changed with the impact of science and technology but despite that, it has the power to cement and strengthen the family especially in Asia. Culture through a tradition and religion has sustained and maintained the family and I'm sure in future too it can sustain and maintain the integrity of the family.

S.C. Dube : India

Mr. Chairman, I think Mr. Luthra has summed up and projected the approach of Committee 3 very satisfactorily. I was proud to be associated with this Committee. We undertook our task in a spirit of great humility. We realised that we were not here to propound in a day and half a new religious gospel. We were also not there to write a manual on revolution. And that is why you do not have any sermons in "dos" and "don'ts" or a blueprint for bringing about radical revolutionary changes in society. If you read the report carefully, it represents the consensus of the entire Committee on an alternative future. We were cognizant of the fact that the present order cannot survive modifications. Structural modifications in the entire social system are necessary. At the same time we were conscious of the fact that this new order will be based on autonomy of the individual, the family, the community and the nation and, therefore, it would not be very proper for a group to try to legislate for this new order. So we have this combination of the desirability of a preferred future for mankind and man's conscious intervention in the process of history to give it a direction. Thank you.

Sumant Majumdar : India

I disagree with the last paragraph of the report regarding the future world order. I don't think that the community will and should replace the family in the future. The two—the community and family—are interrelated but one cannot replace the other.

P.N. Luthra : India

In regard to the fear that the community might supplant the family, I think the report says that there need not be too much concern about it. The family is a basic unit, families form the community, and nations form international life and, therefore, one cannot be eclipsed or dwarfed by the other. Social affiliation has to start somewhere at the family level from which it grows. The report has stressed that the family as a unit should be retained.

Plenary Session (Contd.)

Report of Committee 4

Subject : **The Intervention Techniques of Social Workers in Favour of Rural and Urban Families**

Chairman : **Mr. I. Gde Putra Kamayana, ESCAP**

Mizanur Rahman (Bangladesh) (*Chairman of Committee 4*)

It was the responsibility of Committee 4 to find out the best interventional techniques in order to help families both in rural and urban areas to survive and also to prosper. We were quite enthusiastic about our assignment because we felt a social worker, professional or amateur in government or non-governmental agencies has to be essentially humanly-oriented and what better human institution can we find than the family to work upon. Thus the problem of defining and determining successful appropriate techniques was thrown before us. What could be the proper proforma for doing this job. General censensus was that this is such an important matter that awarencess should not remain confined to a handful of social workers, however dedicated. The entire society, all segments of society, including the decision makers must make it their business to make development a reality. That would be possible with altering world order about which we have been speaking for the last half an hour.

Our recommendations were that every society, every community and every group of families must have a survey and must take stock of their own problems and the resources they can generate and then plan the solution to their problems. That brings us to the further question of overall planning and our attention was drawn to the poor countries of Asia. Poverty is there and unless we do something about it, poverty cannot be eradicated.

Our plan, therefore, has to be socio-economic and socio-economic growth of the below poverty level.

The group felt that planning should be recast. Another suggestion was pepole's involvement in development and in planning for development.

We, therefore, felt that social workers could play a major role in making families community-conscious and thus to bring about a total revolution.

Progress would have to be measured in terms of the jobs offered and the improvement brought into the life of the people. We also felt that because of the various problems of having set up heavy industries for the sake of national pride, perhaps a good idea could be to depend more on what we call cottage industries. Such industries help the people to earn for themselves. In a country where the mothers eat after the children have eaten their food, could earn without breaking the family by industry being taken to their home and thus family welfare will be totally ensured.

We have also taken into account training techniques of getting better results. We also find that training of social workers should include family dynamics for the preservation and development of families.

There is need for proper research and documentation which is lacking today. The countries of this region can get together. This is just an idea. We have, therefore, stressed the point for documentation and for a central pool for information.

I have very briefly presented a masterly report which has actually been the task of the one who had to take over from Mr. P.J. Jordan who had to leave suddenly on account of illness. We all wish him a speedy recovery. I also thank Dr. Krishnamurthy who wrote an excellent background paper, for his assistance in the Committee as the resource person.

M.M. Wakhare : India

I suggest that this report be considered by our various governments to remedy the deficiencies in their social policy and to thereby prevent and to eradicate imbalances in their countries. This would ensure equitable distribution of agro-industrial projects over different regions. The social policy should seek to promote social national integration.

Raksha Saran : India

For the economic improvement of large sections of rural families, efforts should be made to increase employment potential. In the report, handloom and cottage industries were mentioned. I would like to add small scale industries in rural areas. Women too should be considered for small scale industries for if a woman can carry a head-load of stones as a construction worker why cannot she handle a lathe ? There should be no discrimination against women in these self-supporting schemes.

Tarawati Bahel : India

Poultry units should be included to supplement the income of the family.

Kalindi Mazumdar

The training of social workers is very important. There should be an integrated approach to the family and the curriculum should incorporate other disciplines working for the family.

A.B. Lal : India

I agree that a multidisciplinary integrated approach is necessary to arm social workers working for the family. The latest techniques should be used. Surveys and studies of problems at the grassroot level should be resorted to in order to have a clear idea of the problems prevailing in a particular society and this should be used when the curriculum for the training of social workers is drawn up.

M.M. Desai : India

I do not think we should discuss the training aspect in such detail. Training has to be evolved.

J.S. Mathur : India

I must congratulate the Committee on the excellent report and recommendations. An important approach in terms of structural interventions should form the support for social services. In urban areas, we need to evolve community centres to cover a population of 20,000 to 25,000. This centre should be supported by the Municipal Council. There should be a Federation of Community Centres for each area. Social workers would work in and from these community centres reach out to the poor and needy.

In the rural areas, centres at the block and zila parishad levels would be an efficient way of social workers reaching out to the rural families.

I would agree with Mr. P. N. Luthra's recommendation of a separate ministry or department for family welfare which should coordinate the work done for the welfare of parts of the family e.g. Labour Ministry, and so on. This ministry or department should exist at both the state and national levels.

The report has brought out another important point for organised social action which was also mentioned by Professor Raj Krishna in the Key-note Address.

Our Conference can make one important recommendation that the social factor should have an equal footing with the economic factor

especially in national planning, where earlier the economic factors were given a high priority and social inputs were given a low priority. We know that investment in human resources is equally important as machine resources.

S.P. Punalekar : India

My intervention here is to react to Professor Mathur's suggestion of social structures. The Committee considered this in detail. The consensus was that the people themselves should help in the organisation of centres and not leave this to the State alone which may ruin the scheme. Each society and nation should develop its own framework.

M. M. Desai : India

I think the report is excellent. It has brought out techniques of intervention which can be adopted by all countries in this region. I think we should accept this report without making any changes.

Chairman

We accept the report which has been very well presented. Thank you.

Concluding Session

Conference Report and Recommendations

Chairman, Concluding Session —Mr. B. Chatterjee

Rapporteur-General —(Mrs.) K. Dorairaj

Based on the Reports of the four Committees and the discussions held thereon at the Plenary Session, the Rapporteur-General presented a Report and Recommendations of the Conference at the Concluding Session on Friday, 21st October, 1977. This Report was considered by the Conference and generally accepted by it subject to certain suggestions for its modification. The Report emerging therefrom is given below :

The principal object of the Conference was to focus attention on the family in the Asian Region which is the smallest but composite and finite unit of human living, irrespective of whether it was joint, nuclear or extended, or in the transition phase from the joint to the nuclear.

To ensure that the family as a unit of welfare in national planning is effectively discussed in terms of certain important facts and to draw up the relevant recommendations, the Conference was divided into Committees to discuss four sub-themes :

(1) National policy for promoting the integrity of the family
(2) National planning for meeting the minimum needs of the family
(3) Role of culture in self-preservation and promotion of the family
(4) Intervention techniques of social workers in favour of rural and urban families.

The family in broad terms was referred to as the household which comprised all those who live under a common roof and eat food cooked in a common hearth and are related to each other by descent or marriage. This broad term covers all types of families—joint, nuclear and extended.

The family is a nearly universal social unit of solidarity and sentiment and although it is undergoing changes in forms and functions, it is a basic unit of society which has survived despite the challenges and changes it has faced as a result of industrialisation and modernisation. The rich heritage of culture and its important constituent—religion—in the Asian Region have played an important role in the self-preservation of the family unit despite the innumerable challenges. Culture and the family have been mutually reinforcing. While culture has given both meaning and durability to the family, the latter in turn has preserved the culture and given it both a continuity and respect.

The family as a key unit in the social and economic development of a nation should be strengthened in all countries (the developing and developed countries) of the Asian Region and this strengthening, whether material or non-material, should be shared by the Government (State) and the family itself. Voluntary organisations and non-governmental organisations should also shoulder the burden of the State and the family in the process of strengthening.

In India, Bangladesh, Pakistan, Indonesia, Thailand and Philippines, societies were agrarian and 30-40 per cent of the families belonged to the lowest income bracket consisting of landless labourers, small farmers and rural migrants in urban areas.

Planning

Social and economic development is a human process whose key ingredients are democratic participation, involvement of the people, rich and poor, urban and rural.

The family which is the object of this developmental process is under social, economic, and political changes in the countries of the region. These changes profoundly differentiate social and economic roles and functions of families and stratify them in terms of social and economic power both in rural and urban areas. The families differ in their economic capacity, their outlook and aspirations.

In Asia, social and economic power is concentrated in the hands of a few families and there are great disparities between the poor and the affluent which even affect the functioning of the family as a unit of society. Planned development during the past decades has been for the benefit of the urban elite and has not according to expectation trickled down to the masses in rural areas and the urban slums. The development in the countries of the Asian Region is uneven and lopsided. Disparities of income distribution and the location of pockets of poverty exist in rural areas and in the urban slums of all countries in the Asian Region. The most neglected are the families of the landless labourers. Resources for self-employment opportunities of landless labourers, the out-of-school youth

and women to overcome unemployment and poverty has not been fully utilised in the areas of the region.

Policy

The well-being of a nation is, in essence, the well-being of its families. In order to promote the development of families, it is necessary that national governments should formulate policies to promote the development of the family. National policies should establish goals in terms of the minimum needs of the families and evolve strategies of action to achieve them as also the ways whereby self-dependence, productive capacity and cultural growth of the families may receive due care.

Nutrition

Malnutrition is very common in the less developed countries of the region. The majority of families in these countries spend nearly all their income on buying food and despite this the incidence of malnutrition and related diseases is high. 25 to 40 per cent of pre-schoolers between the age of 0-6 are malnourished. High infant mortality rates related to malnutrition of the child and mother are also prevalent in this region. Malnutrition is the consequence of poverty as most families are aware of the benefit of nutritious food which is out of their reach. In India, the Nutrition Expert Groups' recommendations of 1968 state that the daily needs for infants 0-6 years was 1,200 calories, lactating women and women engaged in sedentary work needed 1,900 calories while men doing heavy work required 3,900 calories. The majority of families do not get half the calories they should have and subsist on a meagre low protein diet because of their low purchasing power.

Nutrition education and, in the long run, change of food habits may conquer malnutrition to some extent but the focus should be on increasing the purchasing power of the poor to enable them to have two square meals of balanced diet.

Health

Health is closely linked with the nutritional status of the family and hence in the developing countries of Asia, the standard of health is low. The poor in rural areas are again deprived of health facilities. The mortality rates vary according to the strata of society and it has been found that it is higher among the poor and underprivileged in the same area. In most of the countries of the Asian Region including India, medical facilities were western-oriented. Even medical education is western-oriented. Health care is curative in nature and the preventive aspect is neglected. The focus is on hospitals which are generally situated in urban areas and which cater to the small percentage of people living

in the large towns. Doctors too prefer the urban hospital to working in rural areas. There is a marked disparity in the ratio of doctors to population in urban and rural areas. In India the ratio in rural areas was 1:12,000 and in urban areas 1:1,500. The ratio as a whole (urban and rural) was 1:4,820 in India ; 1:26,069 in Indonesia, 1:4,224 in Malaysia, 1:50,823 in Nepal and 1:1,522 in Singapore, 1:8,418 in Thailand. In the Chinese concept of health planning the stress is on public health and top priority has been given to maintaining the health of rural families through involvement of the local community. The Chinese were able to bring down overall mortality from 30/1,000 in 1937 to 11/1,000 in 1958 and infant mortality from 200/1,000 in 1949 to 19/1,000 in 1971.

Health planning should also focus on integrated services of nutrition, immunisation, sanitation and health education.

Family Planning

The small family norm has been adopted by all countries of the region. The ideal family size was four — father, mother and two children.

Population growth in the developing countries of the region was a major concern because the size of the population affected the quantity and quality of social services.

An important reason for the continuous population growth despite the family planning measures adopted by the countries of the region is poverty. There is a direct relationship between fertility and poverty. The high infant mortality rate is another reason for the rejection of the small family norm. Family planning programmes should not be isolated but integrated into effective programme of nutrition, child-care, health education, sex education and population education. Fertility is also corelated to education and is found to be lower among women who are educated.

Education

In most countries of the region, a minimum educational level is desirable for literacy and employability which is a high school level. This has resulted in neglect of education at the primary school level. The majority of children drop out of the school at the primary school level with no employment orientation.

The number of primary schools too is few compared to the population, and the rural and urban poor face the problem of admission to schools. Planning has tended to focus on university education even for women and as a consequence, the elite have benefited. Formal and informal education even for girls and women is necessary as the advantages of education can have a tremendous influence on the family.

Employment

Unemployment is one of the main causes of poverty. In the rural areas, unemployment, low reward and low income are great hurdles which have grown taller over the years. The majority of families in the rural areas are small or consist of marginal farmers who toil for a meagre reward and hence their purchasing power is low. They are discriminated against when it comes to loans for agricultural development, and the benefits of schemes for their uplift do not reach them. Artisans in rural areas are also affected by unemployment problems. Landless labourers, artisans, out-of-school youths and women have not been fully utilised in the developing areas of the Asian Region to overcome unemployment and poverty.

Housing and Clothing

Shortage of housing in urban areas has drawn the attention of governments of respective countries in the region. The majority of families in most parts of the region spend nearly all their meagre income on food which leaves them little or nothing to expend on clothing and housing. Even the governments in the developing countries of the region have given low priority to housing. In Singapore and Hong Kong, there have been successful schemes to provide housing complexes for low income group families. Town planners do not often corelate urban development with low-cost housing for the poor. The tendency is to clear slums and resettle the dwellers far away from their site of work and the poor transport facilities aggravate the situation. Linked with housing facilities are safe drinking water and sanitation.

Women's Development

Illiteracy rates among women are still high. Unemployment and underemployment is another problem. Women who are sharing the task of bread-winning have a dual task—one as a home-maker and the other as a bread-winner and she has to neglect one for the other. Women are still discriminated and jobs are not given to those with young families and in some cases merely because they are women. Working women are even deprived of maternity leave by male employers and poverty gives them no other option but to continue working. Children of working mothers are also victims because their mothers have little time or energy to give them after a day of toil outside the home. The advantage of the joint family is that the older members of the family can take care of the children. The ageing parents can also be effectively used for this purpose in nuclear families or in the family in transition. Creches cannot substitute the mother or close relatives.

The job specifications, rules and regulations, working hours, etc. have been established keeping the man in focus. The present working hours are rather long for a woman who has to attend to domestic duties too after office hours.

Roles of Family Members

With industrialisation and modernisation the specific roles of the family members have to be redefined. The burden of child-rearing should be borne by both husband and wife. Women's emancipation calls for recognition of household chores and child-rearing as a contribution to national development. 80 per cent of women live in rural areas and share the burden of tilling the soil and working on farms shoulder to shoulder with their men-folk. These women have also to attend to domestic chores and duties after a tiring day. In urban areas, where the majority of women run a home and also work outside the home to supplement the family income, the specific roles of men and women are detrimental to family unity and happiness. In many cases, much to the frustration of the working independent woman, she has to run the home, work outside the home, rear the children and also teach the children while the husband returns after a tiring day at the office or factory to get occupied with the newspaper or any other hobby. The duties of child-rearing and education should be shared by both husband and wife. Parents should be knowledgeable about the techniques of child-rearing and should inculcate in their children healthy attitudes and values.

Emotional ties between the children and their parents and grandparents and other close relatives are conducive to their personality development. Parents hand down culture and tradition to their children and in doing so, caste differences and other undesirable elements of culture are also passed down from generation to generation.

Tensions which may arise within the family fabric owing to the impact of various factors such as social change, modernisation, etc., may be eased by trained and experienced social workers who should play a helpful role in the total welfare of the family and thereby the nation.

Social Security

The benefit or rather the overriding advantage of the joint family was security. In crisis, the members of the family would depend on each other and draw material and non-material support. Today, with the erosion of joint family, there is no alternative in terms of social security to the family. States in many developing countries of the region, due to economic limitations, are unable to provide social security to the families.

Social Workers

An enormous task awaits the State and voluntary organisations for providing and organising services for the improvement of the quality of human life. The State and voluntary organisations ought to work together and pool their limited resources. Limited financial resources should not block the available social resources which are plentiful. Social workers—professional and non-professional—have a vital role to play in the fomulation and execution of social policies and welfare programmes.

Social work although of recent origin has a handsome record of achievement. In the developed countries social work training is a specialisation in meeting the non-material needs in the face of ever increasing material needs. In the developing countries of the Asian Region where 80 per cent of the population is rural, the crying need is material prosperity as against the non-material needs. The governments owing to financial constraints cannot meet the situation. It is, therefore, essential for the family to help itself. The voluntary action of social workers can be harnessed effectively to bring about social change in the people. The rural community can be activised by the social workers to promote and improve the services provided by governments. The rural community through community organisation can be educated in the benefits of change—change to new methods of agriculture, new food habits, mobilisation of available resources and the like. Social workers can solve problems of malnutrition, school drop-outs, gainful employment of women, etc., by educating the women and forming them into groups and teaching them marketable handicrafts such as needlework which could help them to earn while they stay at home. Recreation centres could also be run by social workers. Social workers are trained in case work methods and hence are capable and qualified to cope with non-material problems like predelinquency, vagrancy of children, marriage and family counselling, etc.

Social work techniques can also be applied in urban slums where social evils such as prostitution, drinking, delinquency, beggary and unmarried motherhold are rampant.

Social work training is still relatively new and is based on Western lines. The experience gained in Asian countries should be used to draw up training schedules of Asian origin.

The trainees should as a rule be from the rural areas so that they may fit into their work situation and also appreciate the needs and problems of the people of their area.

Evaluation

The importance of data collection and evaluation of programmes cannot be overemphasised. To plan effectively for the basic needs,

material and non-material, the available data are inadequate. Periodical evaluation of programmes is necessary to ensure that the objectives of programmes are kept in view and that the programmes are effective. The conventional type of evaluation which at present tends to lay more stress on financial accounting and administration should be modified to pay due heed to the quality and practical outcome of welfare programmes.

While the Conference consciously laid stress on the importance of the family, it wished to emphasise that any concern for this unit should not detract from the communityness of living which has its relevance as an additional social trait. Thus other social formations are important and the family as a primary unit should mark linkages with them in such a manner that the various units become interpenetrating and interdependent.

Summary of Recommendations of the Conference

1. There should be a national policy for the family in each country.
2. The government, and voluntary and non-government organisations should work in collaboration to cater to the material and non-material needs of families.
3. Welfare services should be promoted taking the family as a unit of welfare.
4. There should be a body set up by the Government to coordinate the welfare work of various ministries and departments of the government, e.g. Labour, Health, Education, Family Welfare, etc., for the total welfare of the family.
5. This coordinating body must also coordinate the work of voluntary non-government organisations working for the welfare of the family so that their work is complementary and not antagonistic.
6. This body can channel funds from the government to voluntary organisations to undertake welfare activities.
7. A Permanent National Commission on the Family should be formed to :
   (a) evaluate the role of the family ;
   (b) develop training programmes in family dynamics ;
   (c) identify the need of research for social policy and planning;
   (d) evaluate programmes of total family welfare ;
   (e) incorporate within its scope the commissions on women, children, etc.

8. Comprehensive surveys should be conducted in the community of familes (urban and rural) to :
   (a) identify the target clientele, their needs and problems ; and
   (b) use this experience and incorporate it in local planning, regional planning, state planning and in national planning.
9. In the development planning of a nation, stress should be laid on social service sectors. The stress should also include increased allocation of funds to such schemes.
10. Programmes and policies involving welfare and development of the family should basically originate at the grass-root levels and should have latter's initiative, sanction and support.
11. The planning process should be recast so that it is oriented to the basic problems of the majority at the grass-root level. Micro-planning is essential where families of the communities participate actively in formulating and designing policies and programmes and associating themselves in the implementation of programmes. Support of voluntary organisations should be enlisted at the planning and implementation stages.
12. Planning for basic minimum material needs is essential for the quality of family life :
   (a) *Food and Nutrition* : On an average 2,500 calories of food for adults was considered a minimum requirement.
   (b) *Clothing* : The annual basic needs of clothing require 12 metres with quality that allows for differences in climatic conditions.
   (c) *Housing* : Housing for a family unit of five members, a minimum of two rooms at an average of 50 square feet per head for sleeping, a toilet, bath and kitchen was recommended and also provision of house sites and plots with a backyard. Low cost housing schemes should also reach rural areas.
13. Health services should be promoted :
   (a) The ideal of one doctor to 1,000 population by Western standards will take time. Hence in the meanwhile, paramedicals should be extensively used in health education and immunisation schemes under the guidance of a doctor for the treatment of minor ailments and in motivation for family planning.
   (b) Community workers from the respective areas should be trained to render basic health services and to teach simplified health education. Lessons may be drawn from the success of similar types of programmes in countries like China, e.g. barefoot doctors.

(c) Stress should be laid on the preventive aspect of medicine rather than the curative.

(d) Family planning programme should be broadened and motivation activities further strengthened.

(e) The other systems of medicines prevalent in the areas should be encouraged.

14. Educational expansion and reforms are needed :

(a) The number and quality of primary schools should be improved to meet local needs.

(b) Primary school education should be employment-oriented to cater to the majority of children who are drop-outs.

(c) Opportunities for drop-outs to return to schools should be provided.

(d) Non-formal education programmes including family life education, population education, family planning for adults and out-of-school youths should be provided.

(e) The need for pre-school education especially where mothers are not able to provide socialisation of children should be met.

(f) Teacher training courses should be reoriented to include family life education.

(g) Training of bare-foot teachers and inclusion of family dynamics in their curriculum are stressed.

(h) Opportunities must be expanded for basic and advanced education of girls.

(i) Family life education should include redefining of roles of the male and female.

15. Self-employment schemes should be initiated and encouraged :

(a) For economic improvement of the large section of rural families especially the landless labour, gainful self-employment schemes should be initiated, e.g. cottage industries and small scale industries.

(b) Women should not be discriminated against and be given a chance to run small scale industries.

(c) Adequate material and other inputs should be provided to the landless, the artisans, etc.

16. Special attention should be given to training of social workers :

(a) Training of social workers should be Asia-oriented. Training should include family dynamics, counselling, preservation of culture, human relationships, etc.

(b) Training should be designed for those from rural areas who should return to their specific areas to work for the uplift of their people.

(c) Training should inculcate in social workers a dedication to work for the uplift of the rural poor and to help them in their non-material needs.

(d) A multidisciplinary, integrated and collaborative approach should be developed in dealing with social problems of development and transition.

17. Marriage counselling services and family life counselling services should be increased. Religious and educational institutions should play a major role in providing the means for reconciling conflicting familial and societal attitudes, values and aspirations.

18. Techniques of mass communication should be increasingly used to deal with problems of mass character.

19. Legislation has to be enacted to provide social security which will vary from area to area of the region to protect the individual families from the stresses and strains due to the death of an earning member, unemployment, etc.

20. The concept of social indicators to measure people's well-being is extremely important. Social indicators will help as a guideline to measure and understand the social conditions of society and the quality of life.

21. The poorer sections should be organised into social action groups similar to trade unions for workers to help them articulate their grievances on a collective basis.

22. To ensure that the above recommendations are put to effective use and to focus and emphasise on the needs, functions and role of the family as a basic unit in the comprehensive development and welfare of the various national societies, a body should be organised at the regional level. This Regional Set-up should be convened by the Chairman of the Organising Committee and Director of this Regional Asian Conference. The members of this Regional Set-up will be from the countries of Asia and the West Pacific. In this connection, the text of a Resolution unanimously passed by the Conference is reproduced below :

Resolution moved by
Dr. Mizanur Rahman (Shelley), (BANGLADESH)

Seconded by
Mrs. Flora C. Eufemio (PHILIPPINES)

In order that the beneficial and useful effects of this Regional Asian Conference on Family as a Unit of Welfare in National Planning can be given enduring shape and coordinated and collective action initiated on

a regional scale, it is recommended to immediately set up a convening body with the Chairman of the present Organising Committee as Convener and consisting of one delegate each of the participating countries.

Recommended further that this body be entrusted with the responsibility of completing the groundwork for bringing forth a Regional Set-up in Asia to focus and emphasise the need, function and role of the family as a key-unit in the comprehensive development and welfare of the various national societies participating in the proposed Regional Set-up.

SD/-M. RAHMAN
20 October 1977

Observations by Delegates

John S. McPherson : Australia

On behalf of the delegates, I must express my thanks and good wishes to Mr. Luthra and Mr. Mohla who have been so good to us all. When our delegate fell ill, both of them expressed great concern and they were very kind. They have shown gracious love and I reciprocate the same love to my Indian friends. The Conference has been very well organised and I hope our friendship will grow in the years to come. We were generously received and I am thankful to Mr. Luthra and Mr. Mohla for all the help they gave to us.

Bijan Dolatabadi : Iran

We should ensure that the recommendations are implemented and for this we need to take some measures. Some organisation should be formed for this purpose.

Mizanur Rahman : Bangladesh

All conferences are more or less the same and they look alike. There are heaps of papers and reports given by the various committees. What happens is that when we go back we are apt to forget what has happened. Now I want to move a Resolution with the permission of the Chairman. I would like to read the Resolution which I have drafted this morning in the nature of a recommendation and if found acceptable it can be approved by this assembly.*

Flora C. Eufemio : Philippines

The observations of my colleague from Bangladesh are very good and well taken. We have observed how Asian Regional Conferences in many sectors have in fact provided no channel of communication or feedback and I feel that it is very necessary that such a body should be

*Text of the Resolution has been reproduced in the last paragraph of the Conference Report and Recommendations.

formulated with the Organising Committee as the nucleus for such planning.

Annika Baude : Sweden

I wish to express my thanks for being invited to come here and to have the opportunity of taking part in these deliberations. I have found the Conference extremely well arranged, as has just been pointed out. I think you have chosen your leading people as paper writers and resource persons and they have succeeded in helping us to be creative and to give and share our experiences. I feel inspired with the hope that when we go home, we have in mind the recommendations made here in this Conference. Personally I feel I have learnt very much from this Conference.

Tirtha Raj Onta : Nepal

I would like to share the sentiments of my colleagues from Bangladesh and Sweden. I have learnt very much from this Conference. I hope I would be able to emphasise on my agencies to implement the recommendations of this Conference. I'm sure the Asian Regional Set-up will help to do this for us.

Fareshteh Khodai : Iran

Let me first of all associate myself with the thanks that has been extended by my delegation to the organisers of this Conference and the wonderful work they have done.

As regards the excellent Resolution which has been moved, I agree that something should be done so that we get the proper fruits from this hard work and energy we have put into this Conference.

Mervyn A.S. Fernando : Sri Lanka

I express my thanks and gratitude for giving us the opportunity to join this Conference and contribute in a very small way to the success of the Conference. I support the proposal made by our friend from Bangladesh and I think that a permanent committee should take over this to bring the recommendations of this Conference to the notice of the governments of all countries of the region. Once again I thank everybody on behalf of the delegation from Sri Lanka.

Zahida Sultana Mir : Pakistan

On behalf of the delegates from my country I would like to thank the Indian delegates for the hospitality, warm welcome and the excellent food. We also welcome the suggestion of a regional committee to implement the recommendations through voluntary organisations, if not

through the government. I hope that by the time we have the next meeting on the family we can carry out 10 to 25 per cent of the recommendations through the governments and through voluntary organisations.

Titi Sumbung : Indonesia

I must thank the Chairman, Organising Committee for this excellent Conference.

Tawat Sukontapatipark : Thailand

On behalf of my colleagues I would like to thank the Chairman, Organising Committee and his colleagues for inviting us to this Conference. I have learnt many things from this Conference and I would like to add that I second the recommendation of a Regional Set-up.

Jacques Lizee : Canada

Many nice things have been said in this Conference. I would like to support these from the bottom of my heart. I return home with nice feelings. It was my privilege to visit this part of the world and I think it will not be the last time.

M. Pathak : International Alliance of Women

I want to support the Resolution and want to convey that this Conference was a great success under the leadership of Mr. Luthra. I am here as a representative of the International Alliance of Women.

Cristina Ferrer : Philippines

I wish to say that this feeling is my own and would not necessarily reflect the views of the delegation from my country. I would like to pay my tribute to the people who may not be aware that they gave to the many people of the world inspiration and hope that something can still be done even if there may be abuses.

You are fighting for the generations to come and I am very grateful for giving me this opportunity to meet many intelligent people from different cultures. I have seen some parts of this country and next week I will be going to visit rural areas where actual India lives and shall see more of India. Thank you very much.

M. M. Desai : India

Let me first on behalf of the Indian participants thank our fellow delegates from the other countries of the Asian Region for the sentiments they have expressed. In spite of all the varieties and differences at least for these five days we lived as a family and that will continue for all of us. Secondly, I support the Resolution on the Regional Body.

Lata Madhav Joshi : India

We should have follow-up after the Conference. I have a suggestion to make: our friend from Bangladesh has given a Resolution for the formation of some organisational body. I welcome this suggestion but we should also have a feed-back from all the members. If we cannot meet personally at least we can write. Thank you.

A.B. Lal : India

Mr. Chairman, I second the Resolution Dr. Rahman from Bangladesh has proposed. Yesterday Mr. Luthra and the recommendations of Committee No. I suggested that we evolve some national apparatus. It is heartening that all the delegates seconded the proposal. All these five days we have tried to understand each and everybody's problems and everybody well. While thanking the Organising Committee particularly Mr. P.N. Luthra, I am sure that under the Chairmanship of Mr. P.N. Luthra, the Regional Committee will certainly be successful in implementing our valuable recommendations and thus enhancing the quality of family life in Asian countries which should come together and do something concrete for the welfare of the family.

Carmen Tancdo Espinosa : Philippines

I have just one statement to make in which I have summarised all the efforts made by the Conference : the world of the family is home and the home is the family of the world.

Chairman, Concluding Session

Today, according to the Indian calendar, is *Dussehra Day*. I am very happy that on an auspicious day this Conference is coming to an end. I am a community development worker. I believe in action at the grass-roots level. If you are earnest as you have been this morning, we can march forward with greater determination and fellowship in the region based on the sanctity of the family. The Regional Set-up is a good idea but before I request the Persident, IUFO, to give his reactions, I would like to say that this is not an official Resolution. This is a decision of those who have met here. It is accepted in that light. It would not bind any government. With these words, I request the President, IUFO, to address the Conference.

President, IUFO

I am very glad to have heard the Resolution proposed by the delegate from Bangladesh and the support it has from the audience. I shall ask whether any regional approach, regional structure would fit in with the world organisation. I can assure you that in our constitution

there is a provision for regional organisation when wanted by the nations in that region and I think because of the generality of your comment we can really say in this case, we have acceptance by those who are here and the Chairman rightly said of course that we are not binding anyone. It is a good idea and we would like it very much pursued and how much we can stretch the hands of Mr. Luthra.

Valedictory Address

RENUKA DEVI BARKATAKI
Minister of State for Education, Social Welfare and Culture

Mr. Chairman, Excellencies, Hon'ble Ministers and Distinguished Ladies and Gentlemen :

I am deeply grateful to the Chairman and the members of the Organising Committee of the Conference for the honour they have done me in inviting me to speak to you at this Valedictory Session of the Conference. It is indeed a rare privilege to meet so many distinguished social scientists, social workers and leading lights of the teaching profession from many different countries, hailing from the continents of Asia, Europe and the Americas.

I know that during the last few days your Conference has been focussing its attention on some of the problems that are basic and of paramount importance to our society. When I went through the plan of work of your Conference and looked through some of the papers that have been contributed by the distinguished authors, I felt very happy that a Conference of this kind attended by so many personalities who have distinguished themselves in this field of study and experience is being held in India; and I must say at the same time, I felt somewhat sorry that my administrative responsibilities did not permit me to avail of this opportunity fully, to be present in your midst throughout your deliberations, and to benefit from the analysis, the exposes and the illuminating thoughts and experiences that must have made this Conference a unique experience to all those who had the privilege of participating in the discussions of the Conference.

I see the Conference covered a comprehensive canvass, and discussed the National Policy towards the family, minimum needs of the family, the crucial role that culture plays in regulating and promoting

the effective functioning of the family, and programmes that are aimed at benefiting the family.

It is not my intention this morning to deal at length with these basic questions that have engaged your attention. I shall content myself with placing before you some thoughts of mine on some of the questions that you have been discussing during the last few days.

The latter decades of this century, especially after the last World War, have seen many basic changes in the attitudes to the problems that our societies face today. Ideologies, social philosophies, the advances that have been achieved in the techniques and fields of research in the social sciences, and above all, the action and interaction of new ideas that have defied efforts at intellectual and political isolationism, have all led to new attitudes that concede a significant role to the State, and in a sense, cast a universally accepted measure of responsibility on the State, as far as the welfare of its citizens is concerned. We, therefore, see today that irrespective of political ideologies professed by different States, almost all nation States, declare that the welfare of the citizen is the primary concern of the State. Nation States attempt to outline their major social objectives, and define these and paraphrase these in terms of policies of welfare, oriented to the different units of society, and to the individual citizens in the society. These objectives of social policy are often enshrined in the Constitutions of many countries, and they constitute not only a declaration of intent, a delineation of responsibility, a directive for national effort, but also the norms for assessing success in the discharge of administrative responsibility. These objectives provide the foundations of national policy, and in a sense, offer the parameters within which the plans and programmes for development in the field of welfare are formulated by governments.

No one can deny the undoubted utility of the definition of such social objectives. However, it must be pointed out that in most of the Constitutions which incorporate such definitions of social objectives or objectives in the field of welfare, goals are often defined in terms of the attention that has to be accorded to the needs and problems of sections of the population, or individuals who fall within the category of these sections. We thus find that Constitutions attempt to outline the responsibility of the State towards the old and the aged, the handicapped, towards children, towards women, towards those who have been victims of accidents or disease, etc. I do not for one moment deny the importance of the State and society devoting their attention to the specific problems of these sections or the constituents of these sections. But it must certainly be admitted that attitudes that place all or most of the emphasis on individuals tend to overlook the fact that most of these individuals function as members of a family. It is apparent that schemes that overlook this basic context

in which the individual lives and functions are bound to suffer from the absence of an integrated outlook to the needs of welfare.

It is not surprising, therefore, to see that in spite of the series of measures of social services that Government as well as voluntary agencies have organised in our societies to assist individuals who suffer from want or handicaps, these measures have not contributed to commensurate improvement in the position of the family itself. It may even be said that in some cases some of the services that have been extended have not only not strengthened the security of the family as a whole, but even contributed to weakening the family. As an example, I would cite the effect that the programme of nutrition-feeding for children and mothers has had in the different developing countries Very often, we see that these programmes have not contributed to improving the nutrition status of the family itself. It is, therefore, evident that the State as well as voluntary agencies have to take into account the crucial role of the family as a unit to social living, if the policies of social welfare are not to lead to the frittering of resources, but to the strengthening of the limbs of society, and buttressing the strength of the family as a basic unit that assures the welfare of the children, adults as well as the old and the handicapped who live together in a family. I would, therefore, feel that there is a genuine need for the formulation and development of a national policy that strengthens the family as a self-reliant unit, a unit that assures the welfare of its members, a unit that offers an integrated base for building up the welfare policies of the nation.

I have no doubt in my mind that the notional acceptance of the family as the basic unit of welfare, or the enunciation of a national policy that accepts the family as a basic unit of policies of welfare is not adequate to ensure that kind of re-orientation of attention that we are thinking of. A policy of this kind can succeed only if it is backed up by the existence of an efficient and effective national apparatus that can give clarity to the conception of family-unit and, at the same time, formulate and execute operational plans that are based on the new concepts. It may be that today many of the agencies that the Government have set up and many of the voluntary agencies that have been functioning with considerable distinction have not given adequate thought to the nature and the kind of apparatus and operational patterns that we should have to make the family a unit of welfare. Today, as I have stated earlier, most governmental agencies as well as voluntary agencies are oriented towards working compartmentally, specialising in the problems of children, women or the handicapped, and not working with the idea of an integrated approach, of conceiving and implementing integrated programmes for the family as a unit. It is, therefore, essential for us to think in terms of finding a focal point which can effectively bring together the

efforts of governmental agencies as well as voluntary agencies and supply a new integrated or comprehensive outlook in place of the compartmentalised outlook that prevails today. Such a focal point is essential to ensure that the Ministries and Departments that are concerned with social welfare and voluntary organisations that are engaged in the field of social welfare work in unison, and ensure that their efforts reinforce the efforts that each one is making in the field. I have no doubt that the Conference must have considered these aspects of the question in considerable detail, and I am sure, some ideas and suggestions must have emerged on the kind of coordinating apparatus that we will need in our countries in this field.

I need not remind you that when we talk of the family as a unit we have to give thought to the basic inputs that make the family subsist and, at the same time, to the contribution that the family as a unit makes to the welfare of the nation. One often sees that there is a tendency to think of the minimum needs of the family in the customary terms of shelter, food, clothing, medicines and the like. There is no doubt that these are basic minimal requirements without which no family can subsist or function. Yet, it must be admitted that these do not constitute the totality of the minimum that can enable a family to become an operational unit that contributes to the health, progress and welfare of society. Life perpetuates itself only when it pulsates with creative and productive action. Therefore, I feel that when we attempt to define the minimum needs of a family, we must look at them as needs that would enable the family to become an active unit of productive and creative effort that contributes to its own well-being as well as the well-being of the society. When I say this, I am not necessarily referring to the idea of cottage or small scale industries that can provide families in rural areas with work, or of bank loans or monetary assistance that is offered for housing or for self-employment. I am thinking in terms of the conditions of living in a family, the responsibility that a family should be encouraged to take, to provide an uninterrupted atmosphere of sympathy, understanding and mutual aid that is necessary for the growth of the personality of the members of the family, particularly children and women. For example, let us take the case of a deaf child. He may attend a school to learn the language of communication, but he would be at school only for a few hours of the day. It will be at home that he has to practise sign-reading since a deaf child will spend a major part of his day in his family, and not at school. Another example of the kind that I can cite is that of the cultivation of habits that promote hygiene, sanitation and health in the kindergarten or school. Children spend only a few hours of the day in schools; and if the families cannot provide the continued and uninterrupted atmosphere that is necessary for development, the effort of

the few hours outside the family may very well be erased, and there may be relapse and retardation.

This takes me to the question of the impact that changes have had, and will continue to have, on the institution of the family itself. Society can never be static. It has to respond to new situations, new stimuli, new aspirations, new techniques, new achievements. It cannot thrive as a hot house plant. Societies that attempt to isolate themselves run the risk of atrophy. The tremendous changes that mankind has witnessed after the advent of sciences, and the application of technology to the instruments and processes and relationships of production, the nature of the controls over the means of subsistence, the conditions of work and employment, and the ideas that have broken down the barriers of old inhibitions, exposed the old institutions to the challenges that come with change have all, in their turn, influenced, affected and posed challenges to the institution of the family. I have no doubt in my mind that the family is, and will continue to be, a unit of social existence. It is only when institutions respond to new ideas and new challenges with resilience that they survive and prosper. I have no doubt in my mind that sociologists, administrators, and all those who contribute to the crystallisation of ideas and attitudes that breathe new life and new meaning in old institutions will give constant and constructive thought to the redefinition of some of the aspects and functions of the family as an institution.

I have attempted to place before you a few ideas that I thought might be of relevance to the subjects that you have been discussing. I am sure that the seminar and the workshops of the Conference must have discussed these and many other ideas, as well as the practical aspects of the work with which we are all concerned. I shall look forward to reading the reports of the workshops and the seminars of the Conference. I am sure that all of us who are shouldering responsibility, either in the field of administration or in the field of voluntary agencies, will benefit from the thoughts that have come out of this Conference.

I thank you once again for the honour you have done me by asking me to address such a distinguished Conference.

Remarks

Baron FLSF van Tuyll van Serooskerken : President, IUFO

Madam Minister, Fellow Delegates, Ladies and Gentlemen : First of all I want to repeat what I said in the opening session. I am glad that I am here with you. I am thankful to you all for your discussions and for the work that you have been doing in this Conference. I think this might be not only of value to your country but to the families of the whole world and we hope that the work of this Conference will be distributed to all. I may perhaps be blamed for being too critical, but I want to say that I have, in the last few years, attended quite a number of conferences on the family in practically all the continents. Quality-wise, I want to say that your discussions have been the best I ever attended and may I add that I sincerely hope that older people, so called older in the West, will learn from the opportunities and problems of the family that you have discussed. I want to say that I am very much impressed by the way in which you have been able to come together and discuss in common mind many of the subjects which always are recognised to be rather disputable and I hope that from you a new impetus will be given to the work of the welfare of the families in your countries in Asia and for the welfare of the families in the world. Thank you very much.

J.P. Naik : Member Secretary, ICSSR

Mr. Chairman, my responsibility has been to offer a vote of thanks, but before I turn to that, I would like to say one or two points on the issues under discussion. I share concern for the strengthening of the family as expressed in the Conference. I also share all the recommendations that have been made for strengthening the family. I would like to say something that has not been said and this I want to place on record. The basic problem in Asia is the problem of poverty and the problem of inequality. I do not think that the recommendations on education, nutrition and health services could be implemented unless we tackle the basic problems of poverty and inequality. I do not think any

other recommendation would take effect. My second point is that we must really give thought to the whole industrial civilization that has grown in the West in the last 200 years. The family is stronger in Asia. Baron van Tuyll has said that this Conference was very worthwhile. This is because we are industrially backward. We cannot forget that. The advancement of the industrial civilisation has been the most powerful factor in reducing the significance of the family. I may quote Mr. Ivan Illich who says that the modern industrialisation is doing everything in its new power to make the families superfluous. He says that in his early days, the family was considered to be a good enough place to be born in. Now you are born in a maternity hospital. In the olden days, the family was a good place to fall ill; now if you are rich, you fall ill in a hospital. Indeed a family was a good place to die, but now the people die in hospitals. It was, in the olden days, that people used to eat together in a family, but now eating has gone outside the home. Finally, family used to be a place for love-making, but now even that is going outside the home. With all these deliberate attempts one has to consider whether we have to face all this with courage. This is the basic issue.

My job is to offer thanks. My first thanks go to Mr. Luthra and to Baron van Tuyll for the success of this Conference. I am not wrong when I say that they have been working like father and mother of the Conference. They hatched this together and but for their hard work, I don't think the Conference would have been possible. I take this opportunity on behalf of myself and on behalf of all those who have worked hard for this Conference, to thank the organisers who have sponsored this Conference, the International Union of Family Organisations, Family Planning Foundation, the Ministries of Health and Education and Social Welfare and UNICEF. I take this opportunity to thank them all. I also thank the countries in Asia who have sent their delegates to this Conference and who have taken active part in the deliberations of this Conference. Regional cooperation is very important and particularly so in the developing countries in Asia. I was very happy at this large participation from Asian countries and particularly because of the proposal for a sort of Regional Body for Asia. I am sure that Mr. Luthra and Baron van Tuyll will give some shape to the recommendations. I thank all the delegates who have come from outside India for participating in this Conference. Everybody has thanked us for the excellent arrangements made here. I know there have been many shortcomings. No doubt our arrangements have been weak but our affection has been strong and you may have experienced this. I would ask your pardon for any deficiency in our arrangements. I must also thank all the office bearers, Chairman, Rapporteurs and the Rapporteur General in particular who has produced an excellent report. I am thankful to Mr. Mohla and all my

colleagues in the ICSSR who were extremely helpful in organising this Conference. Thank you.

Raksha Saran : Chairman, Reception Commmittee

Behn Barkataki, Baron van Tuyll, Mr. Luthra, Delegates and Colleagues: I have been asked to say a few words and I shall stick to a few sentences because Mr. J.P. Naik has done my job. We are very happy indeed to have *Behn* Barkataki here. It is always nice to have somebody like her. She is youthful, dynamic and full of enthusiasm. We have to thank the delegates and observers for their patience and discipline. Today is *Dussehra*. It is a festival which is celebrated every year. It is a sign of victory of good over evil. I wish you all a happy *Dussehra*. Thank you.

P.N. Luthra : Chairman, Organising Committee

I would like to thank the Minister on behalf of the Organising Committee and myself for accepting our invitation to come and give the Valedictory Address today. She is an extremely busy person and particularly these days when so much is going on in the Government of India with regard to fresh planning and fresh outlook on the many problems that face our country. We are grateful to her that she has been able to come and give her address on this occasion. Mrs. Barkataki is the Minister of State in the Ministry of Education, Social Welfare and Culture and she took over this portfolio only a few months ago—I think the delegates from other countries may not be aware of it. She has brought tremendous vigour to her task and so many changes and fresh thinking and new modes and formulations have been initiated by her to solve the problems in the field of Social Welfare. She is fully aware of the new thinking in the Planning Commission and is aware of what has been included in the development plans of the last three decades. The Minister has said in her speech that in our planning and execution of plans in the preceding years, we have thought of individuals or groups of individuals but have not concentrated on the family as such. We are very fortunate that she is here and we hope that in the new vistas which are yet to be opened in the formulation of plans, the family will be duly taken care of.

I very sincerely want to thank the participants, particularly the friends who have come from the various countries of Asia and my countrymen. Their scholarship, knowledge and their presentation, have been a very enriching experience for us all. I want to thank the resource persons (the paper writers) who gave unique leads and innovative suggestions in order that the discussions may be fruitful. I also want to thank the Rapporteur General and a large number of other individuals and

bodies that have helped us, particularly the Secretariat of the Conference which I must tell you was a very brief organisation consisting of one whole-time officer, Mr. O.P. Mohla assisted by a stenographer. Mr. K.L. Dhar volunteered to assist the Conference. This bears testimony to the interest of the people in the Conference theme. I am grateful to all of them for the assistance they have given and spirit in which they approached their work—the spirit of dedication and genuine feeling. The delegation from the Philippines, we are very happy to say, was the biggest delegation. They have brought with them a message from their National Council for Social Action. With your permission, may I read it to you...*

I think this is a very encouraging and heart-warming message. We should place on record our thanks as a Conference to the National Council for Social Action. I would also like to mention to you that we received a message from Mrs. Helvi Sipila, the UN Assistant Secretary-General. She has said that she could not attend the Conference but sends her best wishes for a successful session.

I am sorry that one of the participants, Dr. Peter Jordan, had to prematurely leave the Conference. I was in touch with him before the Conference and from his correspondence, he seemed most anxious to come and join the Conference and give it the benefit of his experience and knowledge. I did not know till he arrived here that he was haemophilic. Due to an unfortunate incident soon after his arrival in Delhi, he happened to fall down which caused bleeding. Thereafter some blood had to be transfused. As certain facilities could be best given in Australia, he had to prematurely return to Australia. I am sure that all the members here would like to convey to Dr. Peter Jordan our heartfelt wishes for a very speedy recovery. In this connection I would like to say a word of thanks to Mrs. Giri who was most helpful in making arrangements for blood transfusion for Dr. Peter Jordan.

There are two or three matters which have emerged from the session this morning. Broadly speaking, we met at this Conference, we exchanged views and a flood of light has come to us and certainly the appetite for this subject has been sharpened. But the question also arose as to what will happen next ? Is this Conference one of the many which are held where words dissolve into thin air ?

There was a very meaningful concern on the part of many countries. I am glad two points were made against this apprehension. One was with regard to the Resolution which our distinguished friend from Bangladesh has moved in that we should form a Regional Set-up whereby delegates from the various countries in Asia may meet and discuss so that the subject may be kept on the boil. I am very glad that this particular

*See Appendix 10

Resolution was unanimously accepted by the Conference and that it also received support from the President, IUFO. I am very grateful to you for the honour you have done me in proposing that I act as a convener. I shall be very glad to do so and with your blessing, I am sure we shall be able to materialise a functional set-up which may keep the subject of family unity alive and provide a forum so that various participants from Asia may be able to come together. I shall look at the Resolution more carefully but may I seek your indulgence on one point and that is, may I correspond with you and give you what may be my suggestions for the creation of this Regional Set-up ? It has to be given a formal shape and the question is how soon can it actually be brought into a tangible form. The second point is with regard to the follow-up at national level. The Minister in her Valedictory Address today has charged those in government and in the voluntary sector with the responsibility for having a meaningful programme for the family. She would like us to originate some programmes which should go to the benefit of the people. It is here that I think the need for a National Committee comes in. This is a subject strictly outside the purview of this conference. But I hope that the various countries and friends, in the light of the Conference recommendations, can take up action as is necessary at the governmental or non-governmental level. Some apparatus has to be created at the national level to follow-up the deliberations of the Conference.

What that apparatus should be is again a national matter ? This is a subject of national consequence and it is up to the various delegates of the various countries to pursue the matter with the help and cooperation of national authorities both governmental and non-governmental. It is to be hoped that the various countries will take some follow-up action. I would like once again to say a word of gratitude to all of you for the very kind and generous words attributed to me. On my part, I have been a greater gainer in the course of last 4 days of inter-play of ideas and interaction of views which were extremely enriching. I want to thank Mr. Chatterjee, the Chairman of the Concluding Session. He is one of the pioneers in the field of social welfare as far back as 1936 when social welfare first became a faculty in our country. He has a very wide experience of the voluntary sector and international organisations such as the United Nations and the Ford Foundation, and he heads the National Institute of Child Development in India. He is a very suitable person to give further fillip to the idea of family welfare. I want to also thank the Chairman of the Reception Committee, Mrs. Raksha Saran, who right through the past 5-6 months has given us encouragement at every turn and helped us with many resources which were of a voluntary character. In the past few weeks we were so eagerly looking forward to your arrival here and today, I am feeling sorry in that you are going

away. In the last 5-6 days we have developed friendships and have cemented our relations, so one does feel sad at parting. I do wish you a very happy journey to your respective countries. As to our short-comings please overlook them with your traditional generosity. I thank you all.

B. Chatterjee : Chairman, Concluding Session

Ladies and Gentlemen : It now remains for me to say the last word. There was some talk of changing roles in the family. It has given me a chance to speak a few words. It is said that all good things must come to an end. In these five days we have created new friendships, new understandings and shared our experiences, our joys and sorrows. This is truly the spirit of the family. It is said that due to fast communications, the world, a shrinking neighbourhood has become brotherhood and the world will become a family. We will see that day. There are many things that divide the world—caste and nationality. But there is one thing which is a great cementing force and that is natural sympathy. In this cause in which we have met today, I hope that the family takes its right place. We have decided to have a Regional Set-up and we hope we will have other opportunities to meet on a similar forum. I will not say good-bye but till we meet again.

This conference is now adjourned.

APPENDICES

Appendix 1

Status of Sponsoring Organisations

The International Union of Family Organisations is a non-political and non-governmental body with its headquarters in Paris, France. It is a federation of organisations made up of 256 member organisations belonging to 53 countries spread over the five continents. Its current President is Baron FLSF van Tuyll van Serooskerken of the Netherlands. The Union came into being in 1948 following the World Congress for Family and Population held in Paris. The Union has been granted consultative status under category B by the Economic and Social Council of the United Nations. The Union has also been approved for consultative arrangements with UNESCO, UNICEF, FAO, the United Nations and the Council of Europe. It is also registered on the special list of non-governmental organisations of the ILO.

The Indian Council of Social Science Research is an autonomous organisation established in 1969 by the Government of India. Its primary objective is to promote research in social sciences and to facilitate its utilisation. The Council consists of a Chairman, 18 social scientists, 6 representatives of the concerned departments of the Government and a Member-Secretary. Professor Rajni Kothari of the Centre for the Study of Developing Societies, Delhi, and Mr. J.P. Naik are the present Chairman and Member-Secretary of the Council respectively.

The Family Planning Foundation is a non-governmental voluntary organisation registered as a Society under the Societies Registration Act of 1860 in the Union Territory of Delhi. The Foundation, sponsored by a group of leading industrialists, professionals and social workers, grew out of the realisation that the magnitude and complexity of India's population and development problems called for gearing voluntary efforts to supplement the government's programmes. It promotes and provides funds, guidance and support to interested and motivated individuals and

organisations for action and action-research programmes and allied activities relating to population and planned parenthood which meet the social, economic, industrial and agricultural needs of the country. The Foundation works in close collaboration with the Central and State Governments. Mr. J.R.D. Tata is the present Chairman of the Foundation.

Programmes

Monday, 17 October 1977

8.00 AM—11.00 AM	Registration of Delegates and Issue of Conference material

INAUGURATION FUNCTION-COMMISSION ROOM H

11.00 AM—11.10 AM	Opening Speech by Chairman, Organising Committee
11.10 AM—11.30 AM	Inaugural Address by the Vice-President of India
11.30 AM—11.45 AM	Speech by Chairman, ICSSR
11.45 AM—12.00 NOON	Coffee Break
12.00 NOON—12.15 PM	Speech by President, IUFO
12.15 PM—12.25 PM	Speech by Chairman, Reception Committee
12.25 PM—1.00 PM	Key-Note Address by Professor Raj Krishna, Member Planning Commission
1.00 PM—2.30 PM	Lunch and Recess
2.30 PM—5.30 PM	Discussions in Committees : Committee 1 Room H Committee 2 Room B Committee 3 Room C Committee 4 Room D
6.30 PM—8.00 PM	Reception at Vithalbhai Patel House, Rafi Marg, New Delhi, by Various Voluntary Organisations in Delhi (Transport from Vigyan Bhavan to Vithalbhai Patel House arranged by Conference Secretariat)

Tuesday, 18 October 1977

9.30 AM—1.00 PM	Discussions in Committees Committee 1 Auditorium Indian Social Institute, Lodhi Road Committee 2 Room B Committee 3 Room C Committee 4 Room D
1.00 PM—2.30 PM	Lunch and Recess
2.30 PM—5.30 PM	Discusions in Committees (rooms as above)
5.45 PM—6.05 PM	Screening of a Short Film on "Marriage and Family Life in Sri Lanka" brought by Fr. Mervyn Fernando of the Family Services Institute, Sri Lanka, in Committee Room B
6.05 PM—6.15 PM	Presentation of slides of the Philippines Family Welfare Programme by Mrs. Flora C. Eufemio, Department of Social Services and Development, Philippines, in Committee Room B

Wednesday, 19 October 1977

	Chairmen of Committees 1 to 4 hand in their Reports by 12 noon to Conference Office in Room No. 260. Conference Participants may please collect Committee Reports (1 to 4) from Conference Office in Room No. 260 from 4 PM to 6 PM. These Reports are to be discussed at the Plenary Session on October 20
9.00 AM—1.30 PM	Programme of Visits to certain Social Welfare Centres in and around Delhi
7.00 PM—9.00 PM	Ramlila Ballet at Kotla Ferozeshah Ground, Bahadurshah Zafar Marg, New Delhi

Thursday, 20 October 1977

PLENARY SESSION-COMMISSION ROOM G

10.00 AM—11.30 AM	Plenary Session to discuss Report of Committee 1

11.30 AM—1.00 PM	Plenary Session to discuss Report of Committee 2
1.00 PM—2.30 PM	Lunch and Recess
2.30 PM—4.00 PM	Plenary Session to discuss Report of Committee 3
4.00 PM—5.30 PM	Plenary Session to discuss Report of Committee 4

Friday, 21 October 1977

CONCLUDING SESSION-COMMITTEE ROOM B

9.30 AM—10.15 AM	Rapporteur General Presents Conference Report and Summary of Recommendations
10.15 AM—11.15 AM	Observations by Delegates
11.15 AM—11.30 AM	Coffee Break
11.30 AM—12.00 NOON	Valedictory Address by Mrs. Renuka Devi Barkataki, Minister of State for Education, Social Welfare and Culture
12.00 NOON—1.00 PM	Ramarks by President IUFO Remarks by Mr J.P. Naik, Member Secretary, ICSSR Remarks by Chairman, Reception Committee Remarks by Chairman, Organising Committee Remarks by Mr B. Chatterjee, Chairman, Concluding Session

List of Committees

Committee 1

Subject : **National Policy for Promoting the Integrity of the Family**
Dates : 17 and 18 October 1977
Venue : 17th Commission Room H, Vigyan Bhavan
18th Auditorium, Indian Social Institute, Lodhi Road

1 Dr. Angelina Almanzor
Philippines (*Chairman*)
2 Shri P.D. Kulkarni
India (*Resource Person—Paper Writer—Absent*)
3 Mr. Jinasena Jayasekera
Sri Lanka (*Rapporteur*)
4 Mrs. Gajalakshmi B. Arumugam
India
5 Mrs. Tarawati Bahel
India
6 Dr. P.E. Benjamin
India
7 Fr. J.M. Casasnovas SJ
India
8 Ms. Genevieve W. Carter.
U.S.A.
9 Mrs. Usha Dayal
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10 Dr. (Miss) Armaity S. Desai
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11 Mrs. Nirmala S. Gurjar
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12 Ms. Fareshte Khodai
Iran
13 Mr. K.K. Khetan
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14 Dr. (Mrs) Promilla Kapur
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15 Dr. P. Lakshmi
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16 Mr. Sumant Majumdar
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30 Mrs. Yupa Wongchi
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31 Mr. Anthony T.Y. Yeo
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32 Fr. Mervyn A.S. Fernando
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34 Mr. H.K. Chobisa
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Committee 2

Subject : **National Planning for Meeting the Minimum Needs of the Family**

Dates : 17 and 18 October 1977

Venue : Committee Room B, Vigyan Bhavan

1 Mr. I. Gde Putra Kamayana
ESCAP (*Chairman*)
2 Dr. Alfred de Souza
India—(*Resource Person—Paper Writer*)
3 Mrs. Flora C. Eufemio
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12 Mrs. N. Jaya
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13 Dr. (Mrs.) Basanti Bala Jena
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36 Mrs. Titi Sumbung
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37 Prof. S.R. Yardi
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38 Mrs. Vimla Virmani
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Committee 3

Subject : **The Role of Culture in Self-Preservation and Promotion of the Family**

Dates : 17 and 18 October 1977

Venue : Committee Room C, Vigyan Bhavan

1 Dr. Tawat Sukonthapatipark
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7 Mrs. Parul B. Dave
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8 Mr. Dinesh Chandra Dubey
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9 Prof. Y.B. Damle
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11 Mrs. M.M. Desai
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Committee 4

Subject : **The Intervention Techniques of Social Workers in Favour of Rural and Urban Families**

Dates : 17 and 18 October 1977

Venue : Committee Room D, Vigyan Bhavan

1 Dr. Mizanur Rahman
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2 Dr. K.G. Krishnamurthy
India (*Resource Person—Paper Writer*)
3 Prof. Peter R. Jordan
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4 Mr. S.P. Punalekar
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18 Mrs. Philomena Reddy
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19 Prof. Deva Raj
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21 Mr. D. Sivakumar
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22 Mr. L.R. Shah
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Appendix 5
Approach Paper

Family as a Unit of Welfare in National Planning

Pran Nath Luthra*

From times which cannot be precisely determined in history, human beings have lived as families. Family, everywhere, both in time and space, has existed as a basic unit of social life. It has been a fundamental cell, corporate and integral in structure, that has provided to its members a centre of growth. The family group is a universal reality although its structure and functions vary across states, cultures and religions of the world.

Family—Its Many Forms

It is neither desirable nor possible to give a normative definition of the family as may be valid for the whole world. Family does not have a standard model nor is it a static condition. It continues to evolve under the impact of socio-economic changes. Some of the present-day patterns of family—and this is not a restrictive list—may be described as follows :

— the extended family, which includes several family nuclei forming only one "household" ;
— the nuclear family, composed of two parents and their unmarried children;
— the monogamous or polygamous family:
— the one-parent family;
— the "complete" family;
— the "conjugal" unit;

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— the "household" composed of human beings living together and allied by blood, common law, marriage or adoption.

Before the turn of the century, India was, perhaps, in a position to claim a homogeneous pattern of family, viz., the joint family which was an effective, self-dependent, viable unit of society. This pattern has eroded, to some extent, under the impress of industrialisation and urbanisation.

Family—Its Positive Role

But irrespective of its structure and the level of its integration into the life of the community, the family performs certain essential and identical functions all over the world :

— reproduction and growth in the *biological* setting ;
— providing socialisation in the *education* domain;
— *assuring social and emotional security* through roles assigned to members in a relationship system;
— presenting *economic security* as a consumption-cum-production unit.

Family, in short, through its own inherent dynamism as a minimal unit of existence aiming not only at survival but also growth, has developed into an integrate of economic, cultural and spiritual life. It is an organism that comes into being and multiplies through the perennial process of couple-formation and parenthood. Its environment is fashioned by its adult members according to their level of knowledge and values. The children inherit this environment as their incipient natural outside world.

Family—Its Dependence

Whereas the family is a liveable, viable and complete entity, it is not totally independent. There is an interdependence between the happening in the microcosm of individuals and families, and those taking place in the macrocosm of society and State. For example:

— industrialisation and urbanisation affect the structure and behavioural pattern of a family;
— the productive capacity of a family is influenced by the supply and demand condition of the market;
— the family's decisions as to the education of their children are determined by the available education system and its opportunities for professionalisation and employment;
— the health standard of a family is dependent upon the availability of medical services;
— a couple's decision as to the size of the family is linked with the State policy on population, economic constraints, labour market, nation's dynamism to provide work, cost of education and indeed the index of living as whole;

— the food habits of a family are influenced by consumer products on sale in the market.

It is, therefore, undeniable that the source of many difficulties lies not in the families themselves but in the social milieu. Viewed from this angle, the family becomes a coefficient of the social and economic condition of the community. It is, what is even more, vulnerable to social change, particularly, a rapid social change. It will indeed be seen that in the highly industrialised and urbanised societies, it is the rapid social change that has created special problems for the families and even eroded their integrity. Similarly, in the developing countries such as India, the nuclearisation of the family is attributable to modernisation of agriculture and urbanisation resulting from expanding industrialisation.

The families today may be likened to the chameleons desperately trying to adapt themselves to the rapidly changing and challenging situations. They obviously face dangers which may destroy their solidarity and cultural values and disrupt them as units of human growth and development.

Family—Its Negative Aspects

While family life offers much that is positive, it is also often a vehicle of discrimination. For example, discrimination against females is both a matter of custom and perpetuation by law. It is the family that shows preference for male children leading women to bear more children than they want. Again it is within the familial compass that fathers do not recognise their obligation in the actual care of children relegating the responsibility of parenthood almost exclusively on women. In short, by perpetuating the sex role stereotype, the family ensures that the next generation will follow the same pattern.

Again consider the emotional bitterness, friction and petty jealousies that are a significant element in the interrelationship among the various members of a joint or extended family. One of the causative factors of nuclearisation in the time-honoured system of the joint family in India is its domestic disharmony.

There is then the argument whether a family such as the joint, extended, household or polygamous, can provide facilities for meeting individual needs and aims. Individual development is now universally recognised as a primary goal of social policy, it being a major contributory factor in the qualitative advancement of a society.

Family—Unit of Welfare

Notwithstanding all this, the fact remains that family, as a multiform, is a universal reality in the life of every nation. It has to be taken seriously and one of the primary ways to do so is to recognise it as a Unit of Welfare in National Planning. And this brings us to the theme

of the Regional Asian Conference being held in Delhi (India) from 17th to 21st October 1977.

The Conference—Its Main Purpose

The principal object of the Conference is to focus attention on family as the smallest, composite and finite unit of human living, upon which, as a base line, may be built the system of social development in a country.

It is matter for discussion whether the present-day practice of a segmented approach towards social inadequacies is conducive to securing enduring results—the segmented approach being one of formulating separate programmes for children, women, old people and the like. Does this 'balkanising' trend strengthen or weaken the family and hence the society? Does it help generate self-reliance in a family group or that it attenuates its inherent vigour? These and related issues, it is hoped, will receive consideration of the delegates and spark off a healthy and progressive debate. The Conference should be able to conclude with recommendations which later, may be pursued by delegates in their respective countries.

Among the many side-lines that flow from the Conference theme, four salient sectors have been identified for specific consideration by the delegates. These consist of National Family Policy which obviously must be defined to provide a spring-board. Also if the family is to be fortified it ought to be the subject of planning at the national level. Culture has a vital role because programmes which go along the grain of people's traditions and values will have ready acceptability. And as for the social workers/voluntary agencies, they can be significant agents of transformation because of their close identification with the people.

This is, broadly speaking, the rationale for selecting the following four headings under the overall scope of the Conference theme :

1. National policy for promoting the integrity of the family :
2. National planning for meeting the minimum needs of the family ;
3. Role of culture in self-preservation and promotion of the family ;
4. Intervention techniques of social workers in favour of rural and urban families.

1. National Policy

Having recognised that the family's condition, functions, development and decisions have a direct bearing on the qualitative and quantitative growth of a nation, the family must be accepted as a vital element of the State policies. Any nation committed to development and social

progress ought to define its family policy so that both the political authorities and the families themselves become aware of the essential family role. The role has two aspects; one of the whole field of actions which will enable the family to realise and effectuate its responsibilities to fulfil the needs, aspirations and growth of its members and two, what the State has to do to facilitate and promote the optimal exercise of family functions and responsibilities.

National family policy is important because the success of most social or economic policies depends upon the reaction of a family to them. More than ever before, the family today is a point of intersection between the many-sided State policies, by they related to education or health or housing or income or the like. The family has become the determining factor in the rejection or adoption of State policies. The example of India may be quoted, where recently the families rejected the State's coercive methods to implement family planning. This has shown that a demographic policy can only succeed inasmuch as it is in tune with the society's ethos and if it is voluntarily adopted by the families themselves. Governments have to become aware of the need to avoid conflict between the State's socio-economic policies and the family. This necessitates the integration of the family's interests into social and economic planning. In short, family policy has to be conceived as an integral part of the policies of social and economic development.

2. National Planning

Like any other organism of growth, a family needs certain inputs to perform its functions and to generate a wholesome output. The vital productive output of a family are the human resources which go to build a nation. The inputs are, therefore, an investment in the national growth process.

National planning is essential to delineate the minimum needs of a family to its prime functions as a life-giving organism. These minimum needs have to be looked upon as necessary conditions for the successful performance of familial responsibilities.

The needs have to be related to the agencies which may provide them. Essentially speaking, there are three such agen ies :

1. Needs which the families must themselves fulfil;
2. Those which the society can assist in providing;
3. Certain needs which the State has to meet.

While considering these needs, the family may be viewed as a productive-cum-consumer unit. In its productive role, it ought to, for example, establish a sanitary domestic environment, or fend for its nutrition. As a consumer, the family may be provided with immunising services and medical treatment or education. The former may be under-

taken by the State while a social voluntary agency may run the latter.

In the planning of any minimum needs programme, the extent to which a family or its members may be motivated to participate actively has to be borne in mind.

3. Role of Culture

The solidarity of a family comes under strain owing to many factors and situations that threaten to erode or destroy it. Modernisation of agriculture and urbanisation owing to industrialisation are well-known conspicuous factors. However, in many of the Asian countries, the cultural tradition acts as a potent preservative against forces that would disrupt a tried out way of life. The question is how social values and cultural norms may be strengthened and mobilised to preserve all that is promotive of social health of which family is a basic constituent. It is a traditional practice with the family group to strive to correct the deviant behaviour of its members and maintain them within the family fold. To what extent can this traditional attribute be harnessed to remedy the various forms of social aberrations is a matter to which the Conference may address itself.

4. Intervention Technique of Social Workers

The families in the poorer sectors of developing countries can benefit in a number of ways from the help of social workers and their voluntary agencies. This has reference to the rural families and those inhabiting the slums of urban towns. The betterment of the material conditions of such families may take many shapes e.g. housing loans and delivery of essential services which are beyond their own scope. There are then a variety of problems that arise from the partial migration of families from rural to the urban areas or vice-versa. Migrants from the rural sector face confusion, bewilderment and isolation when they enter the seemingly alien and complex urban setting. Not unoften they are victims of exploitation by the crafty town dwellers.

These and all other problems, varying from counselling to the actual delivery of material help, come within the ambit of the social workers' charter. In this, the actual provision of a service apart, it is the techniques of help which have equal relevance. The techniques must not, obviously, render the helped increasingly helpless. It is important that families should be helped to become self-supportive and to cultivate dynamism which will primarily enable them to function as nuclei of social development.

Appendix 6
Paper

National Policy for Promoting the Integrity of the Family

P.D. Kulkarni*

The importance of family in oriental cultures has been regarded almost as proverbial. Sociologists and anthropologists never seem to tire in holding the family as a citadel of oriental cultures—strong, well-knit, resilient and enduring. However, much has happened in recent years, especially after the World War II, to influence even the oriental family. Although the recent socio-economic and techno-economic events have brought about changes in the Asian family, they have not yet been documented by comprehensive field studies in depth. The few direct field studies and other data derived indirectly from other sources such as the census, sample surveys, etc., reveal that the oriental family has not remained as strong or as unchanging as it was believed to be. The forces of modernisation including those of industrialisation and urbanisation have made significant impact even on the oriental family. It is now referred to as the "family in transition". Apparently, the suggestion is that the transition as from what is called the clan, the kinship group, the household, the joint family or extended family (depending upon from which direction one is looking at it) on the one hand towards becoming what is known as a nuclear or a cellular family on the other. If one leaves out the larger tribal clans, the base of the Asian family could be delineated as follows : Three or more generations and several biological family units of the same generation living together under one roof, eating out of a single kitchen and managing the household expenses out of a common pool of incomes, the

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decision-making authority being vested in the seniormost members (mostly male) of the family.

Family in Transition

The change is from this base or point of departure towards setting up a separate home by a young couple soon after marriage and raising their own children directly and exclusively under their own guardianship. In the process, there is separation of complete domestic establishments to be set up initially with contributions from parents on both sides but maintained later largely out of the income of the single male bread-winner of the family. These two positions, one at the starting point and another in a flux as a result of changed and changing situations, are both statement of abstract simplification. On closer examination one finds that in actual reality there is considerable variation over the entire spectrum. In the original base, one finds the typical rural family subsisting on agricultural economy. Some of the larger tribal clans, kinship groups, and hillfolks lead a nomadic or semi-nomadic life. They live on simple, settled or shifting agricultural operations or on a kind of a predatory economy, i.e., not being primary producers of food and/or wealth of any kind, they appropriate produce of other men or of nature.

Studies reveal that the transition of family from 'joint' to 'nuclear' is neither complete nor clear cut. With fast growing population, pressure on land has increased over the years and the subsistence agriculturai economy has not been able to support the larger numbers even at poverty-line. This has caused a 'push' of a large proportion of rural population to move away from the villages to the emerging towns and cities in search of a living. Although this exodus has added to the growing segment of floating urban population, every new arrival in the town or city does not constitute a new family unit breaking away from the parent body. In most cases, the rural household or the larger family back in the village home retains common ties in respect of sharing of resources, return home during agricultural and festive seasons or during periods of slack employment in towns and cities. The larger rural family, especially the elders in it, continue to hold influence over important events like marriage of the younger members of the family even if they are staying away. The emotional ties also persist and a sense of mutual and reciprocal duties between generations still holds in a significant measure. This makes for invisible bonds between the rural family and its extension either in terms of single male unmarried individuals or in terms of newly married couples living in towns or cities for purposes of education or employment. The physical mobility, occupational change and a transformation in the style of living of the urban branch or 'extensions' of the family do not detract from the sense of single identity of the family nor do they necessarily weaken the emotional tenor of belonging.

No Disintegration

In a symposium of research studies on Indian family, this trend is very well summed up by Hemalatha Acharya, in her paper about the family in Gujarat (as quoted by George Kurian in *Indian Family in Transition*) : "It is true family is changing, because roles in the family are changing. These do engender tensions, but family is not disintegrating. On the contrary, it is moving equilibrium that characterises family. It is advisable to view family types as a continuum, having at one end the 'ideal type' nuclear family and at the other extreme end the 'ideal type' joint family. In between, variations of both types occur according to the time and place of the particular family type and the field of experience of its members."[1]

On the basis of other studies carried out over a period of time by a number of well-known sociologists, some conclusions have been drawn which point towards the need of evolving an appropriate national policy to strengthen the family regardless of the changes taking place or rather because of them. In fact, it is pointed out that reinforcing the structural and functional unity of the family is a policy imperative in the context of national development.

George Conklin, after a study of 26 villages in Karnataka in India reached the following conclusion relevant to the formulation of national policy on family : There is no empirical evidence to show that a joint family could not provide a good adoptive vehicle for solving the problems of urbanisation or industrialisation. For example, a woman living alone and faced with the crisis of a sick baby might very well be consoled to be living with a "experienced" mother.[2] Kurian adds towards the end of his chapter on "The Indian Family in Transition" : "For those scholars who in a hurry dismiss the utility or the values of joint family living as antiquated, these findings will be most informative."[3]

Continuity and Stability

Although the family in Asian countries is currently exposed to considerable stresses and strains, it is also a link between change and continuity or to put it differently, it serves like a ballast for social stability in the midst of the winds of change. One has to concede that regardless of its strength and resilience, change in the form and functions of oriental family is inevitable. What needs to be ensured is that (i) this change does not disintegrate or weaken the basic cohesion and efficacy of the family as

1. *Main Currents in Indian Sociology*, Vol. II, *Family and Social Change in Modern India*, Vikas Publishing House Pvt. Ltd., 1976.
2. George Conklin, "Emerging Conjugal Role Patterns in Joint Family Systems : Correlates of Social Change in Dharwar, India".
3. Ibid.

a social institution, and (ii) that this change does not go counter to the goals of national development, modernisation, etc., but should in fact facilitate and accelerate their attainment. It may be noticed that some of the established traditional functions of the family in terms of providing social security to the indigent, handicapped or such other members of the family as may be in need of special care have been eroded considerably. At the same time, if community services or tax-supported facilities had developed corresponding facilities, there would have been less of tension and social pathology than we observe in the Asian countries. In other words, while the need for social security out of the State and community resources is greater for the Asian family, precisely the very countries in this region, with the solitary exception of Japan, lack the wherewithal to provide it. Where the family is unable to fulfil the basic needs of care, protection, transmission of cultural heritage, the apprenticeship in hereditary occupations, nursing during illness and in old-age and the emotional bond which makes all this possible, it becomes essential to provide the counterbalancing services either through the market system or through tax-supported State services or a combination of community services subsidised by the State resources.

Possible Alternatives

The first alternative is obviously ruled out for the bulk of Asian population because they cannot possibly afford to buy these services of nutrition, health, education, housing, insurance, etc., at a commercial price. The second alternative has started emerging as part of the national development plans and a beginning has been made in establishing a nucleus of State financed and managed social security for a minority of industrial workers and some categories of white-collared employees in governments and public undertakings. It is, however, well known that the coverage is extremely small and that contingencies covered are few and benefits extremely limited, even inadequate. Given the existing priorities and the rate of growth of resources over the next two or three decades, the possibility of enlarging the State supported social security to a comprehensive and adequate scale is extremely remote. That leaves the third alternative of a combination of community and State resources pooled together. Even with joint effort, the extent of social security that can be provided will remain rather confined to a few families with regard to minor contingencies like occasional sickness or workmen's compensation against occupational disability and for women workers—maternity leave and cash benfits. But in respect of the two major contingencies of unemployment and old-age, there would still be large gaps. It is believed by policy-makers and national planners that it is only the general strategy of raising the levels of living of the bulk of the people through planned

national development that can bring about a satisfactory solution of some of these problems.

Raison d'etre of Policy

From the foregoing review, a fairly strong case emerges for formulating and implementing a national policy for promoting integrity of the family. The raison d'etre of such a policy could be articulated as follows :

1. The institution of family has to bear the brunt of rapid economic growth and the unplanned consequences of planned social change.
2. Family is one of the basic social institutions which can provide stability and continuity in the midst of rapid but orderly change.
3. In order to get the best value from rapid economic growth good part of social pathology and social disorganisation should be prevented and the erosion of strength and cohesiveness of the family protected.
4. It is not enough to prevent or minimise social pathology and social disorganisation but we should generate forces that will facilitate and accelerate economic growth.
5. There is a special justification for preserving integrity of the family in developing countries. On the one hand, the 'family in transition' tends to shed some of its traditional functions and on the other, there are no State or community services yet to take over those functions. Since it takes considerable time before such State and/or community services can be developed, the only alternative is to reinforce the family so that it can continue to discharge its own functions as effectively as possible, even in the changed circumstances.

There is need to organise what could be called "family substitutes", like the day-care centres or "family away from family" like cottage type residential institutions with house parents.

Third Dimension

There is the historic instance of the Soviet family. In the first flush of enthusiasm immediately after the October Revolution, there was a conspicuous disregard for marriage and family. They were looked upon as bourgeoisie institutions, if not actually counter-revolutionary and, therefore, deserved to be scrapped. However, they soon discovered that marriage and family were more basically human institutions and represented an advanced stage in the evolution of human society. It needed to be protected and preserved as a fundamental constituent unit of human community. In fact, talking of evolution, one would even go further and

add that the family represents the third dimension of human development. Treating the individual as the constituent unit of a community confines the civic, political and such other aspects of community life to two dimensions only. In other words, they may have length and breadth but no depth. It is the family unit which provides a third dimension of depth to evolution of mankind. There is a very clear and a firm indication of how in the course of human evolution, biology transcends into culture. It is human culture which not only neutralises some of the biological traits of evolution like the "survival of the fittest"; but actually reverses some of them so as to add a new qualitative dimension to human evolution. In fact it is only the institution of family which carries forward in human evolution the trends which were already exemplified in certain forerunners in the living world outside the human society. The beehive, the composite community of white ant or termites or nesting of birds or the upbringing of the young ones among certain species of mammals provide advance indication of the direction in which the world of the living is moving.

Family-Oriented Programmes

One can discern family orientation in many programmes and projects initiated by developing countries as part of their national development plans. In the first instance, since almost all Asian countries are characterised by a high rate of growth of population, they are all trying to establish a 'small family' norm. In view of the traditional attitudes towards family planning and owing to the essential privacy required for counselling and clinical services for family planning, many of the Asian countries are incorporating the family planning programme as part of a larger and a more comprehensive programme of family welfare. (In India, because of the boomeranging of coercive and drastic methods, the term 'family planning' has come into disreputaion. The programme has consequently been redesignated as 'family welfare'). On other considerations also experts have been of the view that it would be advantageous to merge together family planning and maternity and child health programmes (MCH). Likewise, in view of the need to motivate men to adopt family planning as much as women and to provide sex education to young persons, the justfication of one comprehensive programme of family-oriented services is self-evident.

In some of the Asian countries, because of the special historical and cultural reasons, there are separate and special programmes for the welfare of women and children. For all practical purposes, these programmes have to reach out to the total family because they cannot be effective without the cooperation of all members. In other words, in order to make women's and children's programme successful, the total

family will necessarily have to be taken as the operational unit. Further on, the new experimental programmes of integrated child development services for the foundational group below 6 years of age, a common error has been detected. In their anxiety to integrate all services converging on children of pre-school age, namely—immunisation, nutrition, health, day-care and informal education—they isolated the children from their families; The result was that the good work done for pre-school children outside their homes was not consolidated in the families. Parental ignorance and non-involvement in fact ruined the good upbringing to which children were exposed through community services. It is now recognised that for any programme of child development services to be effective, it is not only important to integrate the various services but also to extend them to the family as the service unit.

It is possible to cite a number of other examples of services catering to both sexes and other age-groups which eventually have to reach out to the family. The problem of the old people in oriental cultures again will have to be solved with if not within the family unlike the institutional approach adopted by the western countries. Because of the increased expectancy of life, the proportion of the old people of non-working age is growing appreciably in the Asian population. The capacity, if not the willingness, of the younger generation especially in the poorer income brackets in the urban areas to look after their old folk in the family has been seriously undermined. Yet any kind of solution of this problem must be sought keeping the family bonds in mind. Meanwhile, all that can be provided only as a poor substitute of a National Family Services is the modicum of social welfare. In doing so, an attempt needs to be made to convert the conventional remedial social welfare programmes into preventive and developmental measures. This will, to an extent, minimise incidence of families requiring special help. In addition, those who still get into distress or difficulty will be rehabilitated, as far as possible, to be self-reliant rather than be placed on dole or charity for an indefinite period.

Unfortunately, with the advent of urbanisation and industrialisation and also with the adoption of adult franchise, the individual is being treated as the unit of national planning, administration, development and welfare. In civic and the political matters, these emergence of the individual as a unit of all public projects is comparable to the system prevailing in western countries. But for the administration of social services, the Asian countries have not adopted family as a unit as it has been done in some of the advanced countries.

Family as Economic Unit

Thus looking over the entire spectrum of social services, the need

for assuming and protecting integrity of the family is paramount. This is so not only in the interest of the family but also to make the services more economical and beneficial. Coming to think of it, even in economic development, it is the family which is playing and which can progressively play a more important role. Participation of women in agricultural operations and in family business projects is fairly extensive in Asian countries, e.g. India, Thailand, philippines, Japan and among the Chinese populations all over. It was only in the small educated middle class and among the still smaller richer class, it was considered infra dig for women to work. In recent years, however, because of the economic pressures and also because of the influence of the women's lib movement, a larger number of middle-class women are coming into trades and vocations, callings and professions which have been hitherto considered as the exclusive monopoly of men. This is in fulfilment of the new aspirations of women especially because of the means of regulating their child-bearing functions and also because of lightening the home-making drudgery by the use of modern appliances. Since most Asian economies are characterised by shortage of goods and services, there has to be some kind of regulated system of distribution in order to guarantee the supply of essential commodities at fair prices. Such systems of distribution, whether called rationing or otherwise, are also based with family units of consumption, each family holding cards authorising them a certain quota of food and/or other goods and commodities. So here again, there is no getting away from the policy of preserving and promoting the integrity of the institution of family, as an economic unit of production, distribution and consumption.

In the final analysis, one can identify at least four major aspects in which the integrity of the family needs to be protected and preserved. These are—

(i) Durability of marriage ;
(ii) Participation of women in economic activities ;
(iii) Transmission of cultural heritage and
(iv) Upbringing of children.

Marriage and Family

It is almost a self-evident axiom that marriage as an institution or as a fundamental nucleus of family must withstand the stresses and strains of living together in the rapid stream of change and growth. Fortunately, in the oriental cultures, marriage has not yet reached a stage in which it is regarded merely as a civil contract between a man and a woman. There is considerable sanctity attached to that institution in which two individuals join together in the presence of 'God and Priest' for their life-time to pass on the torch of life to the next generation and to pull the

'chariot of family', as it were, through rough and smooth. Polygamy and polyandry, although prevalent in a few communities, have considerably abridged in modern times and could be said to represent only the fringes of oriental marriage. Absence of a legal provision for divorce or its availability only under extreme conditions has no doubt resulted in many couples getting stuck in an unhappy and sometimes even on acrimonious wedlock. With progressive legislation being enacted in many countries, conditions and procedures of obtaining divorce have been considerably relaxed in recent years. In fact that such a facility exists suddenly opens up the door for those couples who would have otherwise been condemned to live in miserable bondage. Yet, the extent to which such facility remains unutilised is an index of tolerable marriages, if not invariably happy marriages. As of now, the incidence of divorce in oriental cultures has not risen to any degree which could cause concern. If marriage still needs reform in Asian countries, it is more in respect of the choice of partners by the young persons themselves, the raising of age of marriage until economic self-reliance enables the young couple to set up a separate home and the raising of the status of women in social practice so that the equality granted to them in many countries by the Constitution and law is actually enjoyed by them. It is time that marriage and family counselling service is made available extensively as a professional service in order to save marriages which can be saved or to avoid sorrowful alternatives such as unmarried motherhood, torture, neglect, desertion, separation, etc.

Women's Participation

As observed earlier, in the agricultural and trading families in Asia, there is already a well-established practice of women's participation in the economic activities. In the middle-class families, among whom so far there has been only one male earning member, there is a growing trend for women taking to vocations and professions. This needs to be actively encouraged. This serves a dual purpose of supplementing family incomes in the days of chronic inflation and also to provide creative outlets for the expanding aspirations of women. However, in order that they are able to do so, it would be necessary to evolve family planning methods which are dependable, inexpensive and in keeping with the values of the practising couples. In other words, it is a question of discovering family planning methods which would satisfy the conditions of conscience, cost and convenience. Adoption in practice of the principle of equal pay for equal work for men and women needs to be far more extensive and effective than it has been possible hitherto. It is also essential to create and reserve a number of part-time jobs for professionally qualified women, who during the first ten years or so after marriage are not in a position to work full time.

Cultural Heritage

Although in the modern world many other media are available for transmitting cultural heritage, there is no substitute for the family as the original and fundamental medium of cultural heritage. It needs to be understood that in the matter of cultural heritage, it is not enough just to be 'informed' of the various cultural values, institutions and practices through audio-visual methods but in fact is essential to be able to participate in their practice in the family setting. Culture as an influence to be absorbed during the growth of one's personality (this concept is well expressed by a Sanskrit word – *Sanskara* and other native terms in Asian languages which cannot be adequately translated into English) is something which transcends mere intellectual of rational understanding ; it must and does become a part of the feeling and acting tenor of life. For this purpose, all policies and programmes should be so directed as to make it possible for children to be able to live with their natural parents for as long as possible. While doing so, family can of course take recourse to the spoken word, the printed word and the community institutions like schools and mass media like the press, the radio and the televison, in addition to person-to-person transmission from parents to chidren in terms of both precept and example.

Childcare

If there is one function in respect of which the family in transition is finding itself inadequate, it is the vital matter of bringing up children. It is well known that of all the living beings, the period of preparing a young-one for a self-reliant and responsible life is the longest amongst humans. Of these, the first six years or so are regarded as of foundational significance. Any neglect during these years can damage the growth of children which can never be made up or repaired later in life. The most important single dilemma, therefore, before a working mother (which often implies a situation in which both parents are working) is how to reconcile the claims of career to the duties of motherhood. There is no single answer or solution to this problem. Looking over the entire region, one finds different cultures and even different families having evolved various compromises in the situation. The facility of grand-parents being available to look after the young ones is somewhat of a dubious value because of the differences in the values and methods of upbringing of the two generations. The facility of 'day-care' centres is an attempted solution which can work satisfactorily in the matter of physical care and possibly supplementary nutrition ; but these centres which do not involve parents in the matter of right methods of bringing up children find that the good work done by them outside the home is very often undone by ignorance of the uninvolved parents. Another practice seems to be for

the mother to take a break in her career until her children grow to school-going age. Whatever be the convenient and effective solution to this problem, the direction of the approach is obvious : that is, not to neglect the growth and development of children of pre-school age. The State and the community can help here through a network of community centres or family and child welfare centres in which the parents can also participate both in planning and in implementation of their programmes during their spare hours, as in mother-teacher pre-primary schools tried in Indonesia.

Lastly, the key to the policy for the protection of the integrity of the family is in a secular equivalent of a popular saying, namely : "The family that prays together stays together." Its secular variation could be : "The family that grows toegther, sticks together."

Appendix 7
Paper

National Planning to Meet the Minimum Needs of the Family

Alfred de Souza*

The focus of this paper will be on national planning to meet the minimum needs of the families that constitute the vast mass of the poor in the less developed countries of Asia. Sociologists make a distinction between 'family' and 'household' but, for the purposes of this paper, family and household will be used as interchangeable terms though it is recognised that households can be differentiated according to the criteria of numerical size or kinship structure.[1] The Census definition of the household is a unit comprising those who live under a common roof and eat food cooked in a common hearth. Though it has generally been assumed that the joint or extended household is the characteristic pattern of family organisation in India and South Asia, several studies have noted a marked tendency towards the nuclearisation of the family under the influence of caste and urbanisation.[2] An examination of 26 studies of the Indian family in the rural areas concluded that the joint family is more likely to be found among the higher castes whereas among Untouchables the nuclear type of family was most characteristic.[3] In a survey of squatter settlements in Delhi it was found that 80 per cent of the households of these migrant settlers were nuclear in character.[4] The average household size in India (1970) was 5.5 persons (5.52 and urban 5.23) while it was 4.8 in Indonesia, 5.5 in Nepal, 5.6 in Malaysia, 4.5 in Hong Kong, 3.6 in Japan, 5.3 in Singapore, 6.0 in the Philippines, 5.8 in Thailand, 3.3 in Australia, 3.2 in the U.S.A., and 2.9 in the U.K.[5]

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In this paper it is proposed first to discuss the concept of planning that is relevant to the specific social and economic conditions of the less developed countries of Asia. The second section of this paper will identify the minimum needs of families that are living in conditions of poverty and suggest ways by which these needs can be met through mobilising national resources and developing organisational structures and management strategies for effective implementation of social welfare and developmental programmes. This section will not deal with the needs of the middle-class family but only with the families of the poor who are concentrated in the urban informal sector, rural areas and tribal regions. The framework in which the minimum needs of the family will be discussed is not economic but humanistic in the sense that the focus is not on a variety of programmes for nutrition, employment or health but on improving the *quality* of human life and enabling the families of the poor to achieve their destiny of humanisation. As Paulo Freire has noted, "While both humanisation and dehumanisation are real alternatives, only the first is man's vocation. This vocation is constantly negated, yet it is affirmed by that very negation. It is thwarted by injustice, exploitation, oppression, and the violence of the oppressors ; it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity."[6] The concluding section will deal with the question of research and evaluation, the standardisation of social and demographic statistics and the construction of social indicators.

There are certain limitations of this paper which must be kept in mind. The data used in this paper refer largely to India with only occasional reference to other countries. It is true that the less developed countries are not homogeneous in character but differ considerably in terms of socio-economic and cultural conditions from each other,[7] yet there are certain characteristics shared by most of the developing countries particularly those of Asia. Like India, most of the less developed countries of Asia are agrarian societies in which a majority of the people are living in conditions of poverty and deprivation. All these countries have dual economies with weak intersectoral relations that are reflected in the highly skewed pattern of income distribution. Further, the less developed countries of Asia have all made the transition from what may be called "harmonic" societies to "disharmonic" societies, i.e., the official value system (Constitution and legislation) or the *normative* order no longer legitimises the social and economic inequalities that constitute the *existential* order.[8] All the less developed countries of Asia have national plans for social and economic development, and it will be assumed in this paper that planning for the minimum needs of the family will be integrated in the comprehensive national design for the human development of the people. While the suggestions made in

this paper will be of a general nature, it should be understood that cultural and social determinants have to be taken into account in any relevant strategy to meet the basic human needs of the family. Divergent cultural beliefs and practices as well as differing social conditions are particularly important when formulating policies and designing programmes for health, nutrition, housing, education, employment and family planning for the social and economic development of the family.

Planning

The national planning exercise for the social and economic development of the people is meaningful only if it responds to the needs of the majority of the people who are living in conditions of poverty. It is not enough to have ambitious goals unless they are in harmony with the political and economic realities of the country. An economist has pointed out the irony of "Plans meant to improve the lot of the poor resulting in the impoverishment of the poor and the enrichment of the rich."[9] An examination of the Five Year Plans in India shows that the broad objective of national planning was the attainment of a socialistic pattern of society in which there would be economic growth with social justice. For example, the Fourth Five Year Plan indicated that the social objectives aimed at were "a socialistic pattern of society" in which there would be equalisation of educational and employment opportunities and a more equitable distribution of income, power and privilege. In order to achieve the egalitarian ideals enshrined in the Constitution, the Five Year Plans have sought to "raise the standard of living...especially of the less privileged sections of society. Our planning should result not only in an integrated process of increased production but in rational distribution of added wealth. The overriding inspiration must be a burning sense of social justice. The benefits of development should accrue in increasing measure to the common man and to the weaker sections of society...by reducing disparities of income and wealth."[10]

Notwithstanding these worthy objectives of planning, the Approach Document of the Fifth Five Year Plan indicated that, even after two decades of development, the number of people living below the absolute poverty line was estimated to be 220 million or about 40 per cent of the total population.[11] These households living below the normative poverty line, defined as a minimum monthly consumption expenditure of Rs. 20 per capita at 1960-61 prices, consisted largely of landless labourers and marginal farmers in the rural areas and of rural migrants in the urban informal sector. Though there has been some increase in per capita income and the proportion of the poor below the normative poverty line has decreased slightly, the Approach Document pointed out that "the absolute number of people below the poverty

line constitute between two-fifths and one-half of all Indian citizens. Available projections suggest that if one were to rely on growth alone without directly tackling the problems of unemployment and income distribution, it may take another 30 to 50 years for the poorer sections of the people to reach the minimum consumption levels."[12] In order to raise the standard of living of this vast mass of the rural poor the Fifth Plan embarked on a direct attack on poverty and outlined a comprehensive strategy to reduce inequality and bring about a more equitable distribution of income and consumption. The *Draft Fifth Five Year Plan* states : "Our professed goal of removal of poverty requires that the growth strategy must seek not only a higher rate of growth than observed in the past but also reduced inequality in the distribution of income consumption. The composition of growth must be such as favours the rural and urban poor. This calls for efforts in several directions. The pattern of production must lay emphasis on food and other articles of mass consumption. There must be massive employment generation which will sustain and will be sustained by greater availability of wage goods. It is also essential to augment social consumption and investment with a view to maximising the efficiency and productivity of vast numbers as well as to improve the quality of their life. The institutional reform and the fiscal policy must be oriented to reduce inequality alongside increased productivity. The backward regions and classes have a high incidence of poverty. Their development must receive high priority."[13]

This emphasis on rural development in national planning marks an important change in the orientation of national planning, which in India as in other less developed countries of Asia, opted for an economic model of development derived largely from the experience of the West, which assumed that the economic gains of the modern or industrial sector would inevitably spread to the traditional or rural sector of the economy. Even when, as in the *Draft Fifth Five Year Plan in India*, the emphasis seems to have shifted to rural development this is not strongly reflected in the pattern of resource allocation. A critical evaluation by the ILO of planning models used in the less developed countries found that "although development strategies have to some extent moved away from the Western-type models which were urban-oriented and relied on the modern sector as the prime mover, it is not yet possible to identify in the current strategies a clearly alternative model of development which has replaced former models and which overcomes the deeply entrenched structures of power and income inequality which are inherently inimical to the pattern of development in which growth and equity become complementary. Therefore, despite the avowals in plans and policy pronouncements the directing centre remains more often than not essentially metropolitan and

elitist in character."[14]

If national planning is to bring about the social and economic development of underprivileged groups in society, it is necessary that the concept of rural development should be integrated into the national plan and given emphasis in the pattern of resource allocation. Rural development is not to be confused with either agricultural development or even rural welfare but involves strategies, policies and programmes "with the ultimate aim of achieving a fuller utilisation of available physical and human resources and thus higher incomes and better living conditions for the rural population as a whole, particularly the rural poor and effective participation of the latter in the development process."[15] To bring about rural development the *Draft Fifth Five Year Plan* seeks to increase the share of the total private consumption of the bottom 30 per cent of the population from 13.46 per cent to 18.85 per cent in 1978-79. It is not clear how this increase of consumption expenditure of the bottom 30 per cent will come about, since the Plan does not assume any radical structural change in the existing patterns of ownership, demand and production.

It is in this context of providing a certain minimum level of social consumption to the underprivileged sections of society that a national programme of minimum needs has been proposed in the Fifth Five Year Plan.[16] As a strategy for improving the physical environment and the overall quality of life particularly of the poor in the rural areas, the national programme of minimum needs is in fact an integrated package of schemes to provide elementary education, public health facilities, family planning, nutrition, safe drinking water, all-weather roads to the villages, home-sites for landless labourers, rural electrification, and environmental improvement of urban slums. In the following section the design of the national minimum needs programme will be used as a broad guideline for planned programmes to meet the basic needs of the families which are living in conditions of poverty in both rural and urban areas. Particular attention will be paid to health and nutrition, family planning, housing, water and sanitation, education, and employment and income. Though these topics will be considered separately it is clear that the interrelations between them make it necessary to think in terms of integrated programmes and services not only from the point of view of planning but also of implementation.

Nutrition

Malnutrition in the less developed countries of Asia is a correlate of poverty. Several studies have shown that, even though low income families spend 70-80 per cent of their income on food, they remain in a state of continual malnutrition.[17] Judged by the norms set by the Indian

Council of Medical Research for an adequate calorie-protein diet, it is estimated that two-thirds of the population of India are unable to have nutritionally adequate diet. While malnutrition affects large proportions of the populations of the less developed countries of Asia, its incidence is particularly striking among children in the age group 0-6 years. It is estimated that 40 per cent of all pre-school children, who constitute about 21 per cent of the total population in India, suffer from various degrees of malnutrition though less than two per cent manifest the syndromes of severe protein calorie malnutrition such as kwashiorkor and marasmus.[18]

Infant mortality rates, which tend to be high in less developed countries, are related to a great extent to malnutrition, particularly after the first six months of life when breast feeding is inadequate to meet the nutritional needs of the child. Chandrasekhar has pointed out that "In India, among the poor sections of the population, malnutrition of the infant is more the rule than the exception from the sixth to the twelfth month...if the average baby is to grow and develop, some supplementary feeding is absolutely necessary from the sixth month, if not a little earlier."[19] The national policy on nutrition in India as in other developing countries has, therefore, to be directed towards raising and maintaining the nutritional status of children in the age group 0-6 and also of expectant and nursing mothers.

It is commonly believed that malnutrition is the consequence of both ignorance and poverty. However, surveys undertaken in India show that people from low income groups are aware of the kinds of foods they would like for themselves and their children but which they are unable to purchase. A survey[20] of food habits in Tamil Nadu (south India) showed that malnutrition is not the result of a lack of knowledge of nutritious foods, since the people were aware of the nutritious qualities of milk products, fruits and eggs. It was not nutrition education the people needed but more income to make these foods available to their families. It was estimated that in the 1960s in Tamil Nadu a monthly income of Rs. 400 was necessary for a balanced diet, yet according to Census data only 2.8 per cent of the population of Tamil Nadu earned more than Rs. 200 per month.

While it is therefore important to raise the consumption expenditure on nutrition, it is also essential to have intensive programmes of nutrition education for the poor in the rural areas and the urban slums because often cultural beliefs, which determine food habits, create resistance to the acceptance of alternative patterns of food consumption. As Berg points out, "If nutrition education is to be pursued as part of a nutrition strategy, substantial changes are necessary. A better understanding is needed of why people change their habits, how best to communicate with them, and what messages to communicate. Social scientists should have a

part in designing and directing nutrition education efforts; food habits should be studied from a policy or programme point of view so that the voluminous literature on food beliefs and practices can be put to operational use."[21] While, therefore, it is important for any effective programme of nutrition education to take into account the "cultural food imagery", Berg notes insightfully that "experience suggests it is doubtful whether changes in food habits can be achieved by teaching nutrition as nutrition."[22]

Given the painful reality of resource constraints, inadequate agricultural productivity and the low purchasing power of the rural and urban poor, what are the realistic approaches to this deeply human problem of persisting malnutrition? To improve the nutritional status of pre-school children and of families in the low income groups, it appears essential to plan for integrated services which provide, preferably in one location, nutrition, health and nutrition education programmes for both children and their mothers. It must not be forgotten that the central role in any nutrition programme for children is played by the mother since it is she who determines the amount and quality of the child's nutritional intake. In India, for example, the interrelations of programmes for mothers and children have been operationally recognised in integrated child development services as well as a variety of applied nutrition and supplementary feeding programmes. It is important to note that supplementary feeding programmes for children are not considered by the Government of India as short-term relief programmes but rather as genuine long-term human development programmes.[23] As the Draft Plan of Action prepared by the Secretariat of the United Nations Economic and Social Council for the World Conference of the International Women's Year recommended: "In national food and nutrition policies Government should give priority to the consumption by the most vulnerable groups in the population (adolescent girls, pregnant and lactating women, and young children) of certain types of food produce such as milk and milk products and specially enriched foods. Supplementary food programmes for the children and mothers in need and for children at imminent risk of malnutrition should be introduced and nutritional deficiencies should be prevented through fortification of staples and other widely consumed foods."[24] Seen in this perspective, government intervention in feeding programmes for women and children of low income groups should be motivated not so much by compassion as by a recognition of the genuine contribution they make towards achieving the overall goals of national development.

Health

Closely linked with the nutrition status of the population is health.

The glaring disparities in the distribution of income in the less developed countries of Asia appear to be paralleled by great inequalities in the distribution and use of health facilities. The health systems operating in most of the Asian countries, which were formerly under colonial rule, were organised to meet primarily the health needs of the colonial administrators and the local elites.[25] Since these health systems were urban oriented and the focus was on hospitals and curative health care rather than on preventive medicine and public health, there was a general tendency, both in the medical profession, and among the people to equate health with hospitals.

This health system, designed to meet the needs of a colonial situation, has continued in most of the newly independent countries of Asia so that, as in education so too in the organisation of health facilities and the training and distribution of medical manpower, health needs have been defined by the elites and not the rural and urban poor. Thus, for example, the ratio of doctors to population is 1/4,820 in India, 1/26,069 in Indonesia, 1/4,224 in Malaysia, 1/5 ,823 in Nepal, 1/1,522 in Singapore, 1/6,477 in Sri Lanka and 1/8,418 in Thailand.[26] These ratios, however, do not reveal the striking disparities in the intersectoral distribution of doctors. In India, according to the 1971 Census, the doctor urban population ratio is 1/1,500 whereas it is 1/12,000 for the rural population. To an extent this pattern of doctor distribution is explained by the continued emphasis on manpower trained in sophisticated medical technology that is oriented to curative rather than preventive health care. To change the orientation of the health system it is therefore essential to change the emphasis from curative to public health care by reorganising the training of health personnel.

The recently circulated Draft Plan for Rural Health Services by the Government of India appears to be an important step in giving priority to health care for the rural and urban poor.[27] There are two striking features of the Draft Plan : (i) there is a shift in reliance on highly trained medical personnel to paramedical and community health workers, combined with the integration of practitioners of Western and indigenous systems of medicine ; (i) the emphasis is on the involvement of the people themselves in the solution of their own health problems. The Draft Plan offers an impressive logical model for the organisation of health services for various rural poor, though perhaps it does not appear to take into consideration the logistics involved in the implementation of the various programmes it proposes. Nevertheless, the Draft Plan reflects a significant change in orientation from traditional models of health care to a system that will be responsive to the specific needs of the rural poor and those in urban slums.

In several important aspects the Draft Plan seems to derive its inspiration from the Chinese model of health care in that health is seen

not as an isolated activity but as an integral part of the national plan for social and economic development. In its approach to the training of manpower it reflects the influence of the Chinese model of mobilising the manpower resources of the local community so that effective health care can be provided at low cost. The Chinese "barefoot doctor", it has been pointed out, is a member of the local community and so in a position to bring health care into the most isolated rural areas.[28] Unlike medical personnel in government service, the Chinese barefoot doctor is a volunteer and, since he or she does not have a career line, there are no professional pressures to leave the rural community and migrate to the urban centres. The barefoot doctor's role is primarily that of an educator who makes the people aware of the importance of improving their total environment so as to achieve the minimum standards of health care required for their social and economic development. In the Chinese concept of health planning as an integral part of national development, the emphasis is on public health through health education, the supply of safe drinking water, environmental sanitation, and also improved agricultural practices. Since the majority of the people are in the rural areas, the Chinese health system gives top priority to improving and maintaining the health of the rural families through the involvement of the local community.

As a result of the new approach to rural health care delivery, the Chinese were able to bring down overall mortality from 30/1,000 in 1937 to 11/1,000 in 1958 and infant mortality from 200/1,000 in 1949 to 19/1,000 in 1971.[29] The relevance of the Chinese model of health care to other less developed countries has been noted by several analysts of the current patterns of public health. It has been pointed out that the reduction in infectious diseases in the world has not been brought about by curative medicine but by public health measures such as improved nutrition, safe water supply, hygienic housing, immunisation and environmental sanitation. It is these preventive health achievements that have helped to control epidemic diseases, malaria, cholera, small-pox, tuberculosis, gastro-enteritis and nutritional disorders.[30] In planning for health, therefore, it is important to realise that improvement in the health of low income families is the outcome of an integral package of services of which nutrition, health education and environmental sanitation are essential.[31] Seen from this point of view, the effectiveness of rural health care delivery will depend not so much on quantitative targets of manpower trained and rural health centres set up but on the relevance of the training of health personnel to the needs of the people and the ability of community health workers to involve the people in the solution of their health problems.

In the approach to national planning for health the following

points need to be considered. First, there is a lack of precise information regarding the health status of low income groups and of the effectiveness of existing programmes of health improvement in reducing overall mortality and particularly infant and maternal mortality and morbidity. Second, given the urban hospital orientation of the modern allopathic system and its emphasis on expensive professional training, can it continue to be the organising centre of a health system oriented to preventive public health of low income groups in the rural areas? Third, since practitioners of indigenous medical systems provide a high proportion of the health services in the rural areas, health planning at the national, regional and local levels must take them into account for any effective impact on the health of the rural poor. But since practitioners of indigenous health systems are primarily concerned with curative services, they will need prolonged exposure to preventive health education. Fourth, cost-benefit analyses of health services, which represent a significant investment of scarce national resources, tend to be inconclusive. Nutrition and environmental sanitation appear to be much more effective in reducing mortality and morbidity than conventional health services. For instance, in India, the malaria eradication programme brought about a remarkable decline in the incidence of malaria from about 80 million cases in 1950 to less than 100,000 in 1965. The indirect approach through nutrition and improved environmental sanitation appears to be a more efficient use of national resources to improve the general health status of low income families.

A major reason for the ineffectiveness of health planning is that programme implementation at the regional and local levels is managed by manpower whose education has been biased towards a curative approach to health problems. Hence to operationalise the preventive perspective on health planning at the local level it will be necessary to retrain existing health personnel, particularly those in charge of primary health centres in the villages. It is also doubtful whether doctors, who have been trained in the Western system of medicine, are the appropriate persons to train paramedical personnel, village health workers, nurses and mid-wives whose task is to educate the rural poor to accept social responsibility for their own environment and health improvement.

Health education needs careful planning because it is aimed at making the rural and urban poor aware of the causes of diseases so that a few simple preventive practices will result in improved community health. Since cultural and religious factors influence the attitude towards disease and ill-health, those who are entrusted with health education in the rural areas must be aware of cultural and religious explanations of the etiology of sickness and disease. To be effective, health education has to take into account the whole complex of local cultural sensitivities with

regard to nutrition, sanitation and mother and child care.[32]

Finally, health planning for families of the rural and urban poor derives its special urgency from the concept of the basic right of the individual to life. It has been pointed out in Census data that overall mortality rates tend to conceal sharp differences that are related to the position of the individual in the system of social stratification. Though the crude mortality rate in India is 16, it is well known that mortality rates among the upper income groups in the same village or city are substantially lower than those among low income groups. For instance, a study of women construction workers in Delhi showed that the infant mortality rate was 440/1,000 as compared with the overall infant mortality rate of 140/1,000.[33] Thus it would appear that the question of health care for the poor is intimately linked with their basic right to life.

Family Planning

Population growth in the less developed countries of Asia has been the focus of considerable concern since it has such a direct impact on the quantity and quality of social services that can be provided to the people, especially those from low income groups. In India, the population growth rate between 1951 and 1971 was 51.8 per cent, largely because there was a sharp decline in the mortality rate from 22.8 in 1951-60 to 15.9 in 1969-70 while the birth rate declined marginally from 41.7 in 1951-61 to 37 in 1969-70.[34] According to the recently announced Family Welfare Programme, it is planned to lower the birth rate from 34.5 in 1977 to 30 in 1979 and 25 by March 1984.

The achievement of these targets will depend to a great extent on the integration of family planning in the health care delivery system and the national plan for rural development. In family planning there has been a shift in approach, as can be seen in the Five Year Plans, from what may be called a 'clinical' approach to an 'extension' approach in which the emphasis is on voluntary participation of the people in a package of services of which family planning is only a part.[35] The growth of population is a human problem which needs human solutions, and there is a real danger, as has been experienced recently in India, that, when planners set quantitative targets to be achieved in the various programmes of family planning, these targets function as an impersonal, coercive force on those who administer the programme as well as the target population.

The tendency towards coercion rather than persuasion in the implementation of family planning programmes is based on the incorrect assumption that illiterate and ignorant people tend to act irrationally because of ignorance and poverty. However, as several studies have shown, the

fertility behaviour of low income families is a highly rational response to the conditions of poverty, unemployment and high infant mortality in which they live. As Mamdani has noted, "People are not poor because they have large families; quite the contrary : they have large families because they are poor."[36] Scarlett Epstein has recently focused attention on what she calls a "paradox of family size" which is explained thus : "the smaller the chances of employment for young men, the greater the incentive for individual parents to produce more sons, so as to increase their own chance of ensuring that at least one of their sons earns a regular income. The cumulative effect of individual parents each wanting to increase their own chances of finding employment for at least one of their offspring, inevitably results in reducing the overall chance even further. This may account for the vicious circle of large families suffering extreme poverty, which in turn encourages them to have many children which keeps them poor."[37]

The relationship between fertility and poverty can also be understood in the context of high infant mortality. The data on infant mortality reported by the Indian Council of Medical Research show that 44 per cent of all infant deaths are neonatal, 27 per cent occur between the ages of 1-6 months, and 29 per cent between 7 and 12 months.[38] Rejecting family planning policies based on a neo-Malthusian perspective, Chandrasekhar has suggested that "while reduction in fertility is important, it is not imperative, for a reduction in mortality, particularly infant mortality, may be a precondition to the reduction of fertility." Among the reasons he advances in support of this point of view is that "the path to the norm of the small family may lie through the parental certainty about the probability of survival of their children. That is, when there is less uncertainty about the survival of two or three children to adulthood, the desired family size may be reduced. Then actual fertility will equal desired fertility."[39] Seen from this "Humanitarian" perspective, it seems likely that a high proportion of the outlay on family planning may be ineffective because of the failure to take into consideration the specific conditions of poverty in which low income groups plan their families. It has been suggested that "Indian planners seem to overestimate the importance of family planning programmes, while underestimating that of social welfare...Yet expenditure on social security, particularly for the aged, may prove to be a more efficient means than family planning programmes in popularising the small family norm."[40] Seen in this light, one may have reservations on the revised outlay of Rs. 497 crores on family planning programmes in the Fifth Plan whereas the outlay on social welfare is only Rs. 86.13 crores.[41]

Family planning programmes are necessary in the less developed countries, but they need to be integrated in effective programmes of

nutrition, health care and population education. Population education is not to be considered a euphemism for birth control nor a strategy to popularise the small family norm, but rather "population education programmes are an effort to show the interrelations between the public and the personal in the hope that individual and public decisions will result in an enhanced quality of life for all ; they are educational programmes for social responsibility."[42] There has been a tendency to think of population education in terms of school programmes and to neglect out-of-school youth.[43] This restrictive approach is unfortunate because it excludes in practice, if not by design, large sections of young women whose social awareness of the consequences of fertility decisions could influence their fertility behaviour.

Another important factor that influences the effectiveness of family planning is the need to improve the social and economic status of women, particularly in the rural areas, through education and employment. According to the 1971 Census of India, 80 per cent of women workers are employed in agricultural activities and over 90 per cent of them are illiterate. This pattern of illiteracy and agricultural employment seems to be representative for women in the less developed countries of Asia.[44] A high priority should be given to the education, formal and non-formal, of girls and women because, at least in the case of urban women, education appears to be correlated with lower fertility. A recent study[45] of migrant women in squatter settlement of Delhi found that women made an important contribution to the total family income, and also that the earnings of women were spent on the basic needs of the family such as food, health and clothing. In the rural areas the unemployment rate among women tends to be higher than for men, and there are significant wage differentials between male and female workers.[46] Strategies to improve the consumption expenditure of the bottom 30 per cent of the population will have to focus on upgrading the skills of women and broadening their employment opportunities even within the constraints imposed by social norms which determine the economic activities of women outside the home.

Employment and Income

After examining five estimates of income distribution in India, Bardhan concluded that "the bottom 20 per cent of the population has a share of between 7 and 8 per cent of total personal income ; the top 20 per cent of the population has a share of between 45 and 48 per cent ; and the Lorenz ratio is between 0.35 and 0.39."[47] For the developing countries as a whole, a review of the statistics of overall income distribution concluded that "in many less developed countries, the bottom 50 per cent of families receive roughly between one quarter and two-fifths of average family income, and the poorest families a good deal less."[48] This pattern of

skewed income distribution must be taken into account when planning social services for the family.

Though low incomes are considered to be characteristic of the rural poor, it appears from recent research that the population of the urban slums reflects rural patterns of poverty. In a tudy[49] of slum settlements in Jakarta it was found that the daily earnings of a family of five was Rp 100-300 (1 US$=Rp 415 in 1972-74), implying an annual income of $60-180. It was also found that two-thirds of all these households spent almost their total daily earnings on food. This study suggested that the solution to the problem of raising income levels of the urban poor was not merely to provide more employment but to increase pr ductivity and income through upgraded skills. Another study of the urban poor employed in the informal sector of Calcutta,[50] has emphasised the importance of providing credit and training so as to utilise the enormous productive potential that is available in the informal sector. Credit and marketing could be made available through institutional channels such as producing and marketing cooperatives which could provide credit, raw materials and assured markets.

Though national plans do take into account policy instruments to bring about a more equitable pattern of income distribution, how is it that available evidence suggests that income disparities between the rural and urban sectors and within each of them are increasing? Various strategies have attempted to increase both employment opportunities and family income of the rural poor—labour intensive technology, legislative reform of landownership and tenurial arrangements, credit cooperatives, and the organisation of landless labourers for collective bargaining. It is not possible to discuss here the scope of these policies for productive employment, yet the evidence so far suggests that their outcomes in terms of increased employment and income for the poor has been almost the opposite of what these policies had intended. The application of modern technology to agriculture has led to a greater concentration of income, wealth and power in the hands of a few rich farmers and led to a further deterioration in the economic situation of marginal farmers and agricultural labourers ;[51] when money wages have increased, real wages have declined ;[52] rural credit from cooperatives has been monopolised by those in positions of power in the rural hierarchy ;[53] agrarian legislation, too, has failed to reduce significantly the basic inequalities in the agrarian social structure.[54]

The data on income distribution and employment inevitably raise the larger question of the persistence of poverty because the social, economic and political structures of society allow the poor only restricted access to education, housing, health and employment.[55] Beteille has suggested that, in south and southeast Asia, the basic inequalities of the

social system are changing their form from the traditional "cumulative" inequalities of property, income and power to "dispersed" inequalities as a consequence of the dissociation of the traditional bases of economic and political power.[56] This understanding of the structural causes of poverty, inequalities in income and differential access to employment opportunities is necessary so that plans and schemes to improve the income and employment situation of rural and urban families take into account the actual operating patterns of the economy.

Housing

The inadequacy of housing in the developing countries has attracted attention because of the extraordinary growth of their metropolitan cities. In India, for instance, during the decade 1961-71, the population of Calcutta increased by 22 per cent, Bombay by 44 per cent, Delhi by 54 per cent and Madras by 43 per cent.[57] Another important fact is that between 20 and 30 per cent of the population of these cities live in squatter settlements that have totally inadequate housing and environmental conditions that pose serious health hazards to the families of the urban poor. Below is given what appears to be a representative description of slum housing which is taken from a study of squatter settlements in Madras.[58]

> The typical Chennanagar house is about fourteen by ten feet in dimensions. It commonly has a small hole in one wall that serves as a window, and a doorway that can be closed with a wooden or thatch door. Its floor and walls are surfaced with a mixture of cow-dung and dirt and a similar mixture surfaces the area by the doorway. Just as in rural India, this mixture serves well when it is carefully applied and periodically touched up. It is cheap, and when dry, provides for an easily cleaned and hard surface. A little cooking area can commonly be found in one corner of the Chennanagar hut, the family's religious centre, with pictures of some of the favoured deities in another. The thatch roof commonly leaks in the heaviest rains but most of the time gives adequate shelter. The Chennanagar hut represents an investment of about Rs. 300; the roof costs about Rs. 150, the rest of the house the balance.

Faced with the problem of meeting the basic needs of the family from limited resources, the governments of developing countries like the families of the poor, tend to give low priority to housing, and in India, for example, the percentage of housing expenditure in the total outlay of the Five Plans has declined from over 30 per cent in the First Plan to 10 per cent in the Draft Fifth Plan. On the whole experimentation in low cost housing for the rural and urban poor has been the initiative of voluntary organisations, occasionally with financial support from the government.[59]

In Singapore and Hong Kong there have been remarkably successful schemes to provide housing for low income groups high-rise complexes which seek to provide sanitary housing in conditions of land scarcity.[60] In general, however, few countries have succeeded in integrating housing for the urban poor in the concept of urban development. Though Turner[61] and Correa[62] have argued persuasively for the "self-help-city", the tendency in most developing countries is to relocate migrant squatters on the periphery of the city and this is often justified by reference to the essentially upper class notion of "beautification" of the city. Several studies,[63] however, have shown that slum clearance schemes have adverse effects on the family either because of the size of the house or its distance from the place of employment. There is a great need of more information on low cost housing for the urban poor in order to understand better the interrelations between housing and employment and income, housing and the social organisation of the family in societies in which kinship relations are both extensive and highly valued.

Closely linked with housing is the provision of infrastructural facilities of safe drinking water and environmental sanitation. In India, the Fifth Plan has given special importance to the provision of safe drinking water to the rural population since it was estimated that 150,000 out of a total of 567,000 villages had an irregular or no safe water supply. Safe drinking water supply, improved drainage and waste disposal, and hygienic housing will help to protect low income families from water borne diseases and respiratory disorders.[64] It has been suggested[65] that the major epidemic diseases in the less developed countries have now been replaced by gastro-intestinal and respiratory infections which seem far more difficult to control than malaria, small-pox and cholera.

Evaluation and Standardisation of Data

The concept of periodic evaluation and feedback of a "diagnostic" type needs to be built into the programme design so as to facilitate the monitoring of programmes in terms of effective performance.[66] This monitoring function of programmes-in-progress by focusing on outcomes rather than administrative procedures and financial accounting, will help to make programmes planned at the top more relevant to local and regional ecological requirements, ensure greater effectiveness, and prevent the proliferation of new and untested schemes and programmes. The conventional type of evaluation tends to induce a "displacement of goals" in personnel involved in a programme so that by a distortion of perceived objectives, saliency is attached to accounting and the maintenance of the register rather than to programme outcomes. These requirements of bureaucratic administrative control are based on mistrust of functionaries at the local and regional levels and they illustrate the Theory X view of human nature.[67]

Conventional monitoring of programme personnel also tends to

ignore altogether the perception of the participants – for example, women and children in a nutrition programme. Often evaluation of family planning programmes gives more importance to organisational arrangements and the qualifications of the staff than to feedback from the people involved in the programme.

The monitoring activity must be particularly alert to the distortion of programme objectives because of the influence exercised by the power structure of the local community. Thus, for instance, the benefits—drinking water, medical services—of programmes designed to respond to the needs of the poor are diverted to upper income groups who need them less. This often happens in the rural areas because of the inequalities in the social structure of the village which is not so much a "community" as a cluster of interacting groups who relate to each other often in the overall framework of dominance and dependency.

Programme evaluation can also function as a strategy to include the participants in the planning of their own programmes. For example, local women's organisations could be given wider scope to influence the overall orientation of health and nutrition as well as family planning programmes. To facilitate this kind of involvement, it will be useful to recruit programme personnel from the village community. Their understanding of the cultural beliefs and practices of the people will help to modify programmes so that they are relevant to local needs and at the same time generate a climate favourable to acceptance and participation.

It is difficult to plan effectively to meet the basic needs of the family in the developing countries because of the very inadequate data available and also because statistical data are often not comparable. It is important therefore to build a pool of standardised statistical information to make possible comparative studies of fundamental issues related to the family, such as nutrition, mother and child care, health, employment and income.

There is also a need to develop "social indicators" to measure levels of living in the various less developed countries of Asia. It would be useful if a common index of the level of living could be constructed so that it would be possible to measure the distribution of social well-being within each country and between countries.[68] A social indicator is a statistic that can be used for normative and analytical purposes in order to measure individual and social well-being and so to arrive at a better understanding of the social conditions of society or the quality of life. Unlike economic indicators which record the levels of government expenditure on a social programme, social indicators are concerned only with changes in individual and social well-being that have resulted from it. For instance, public health tends to be measured in terms of the ratio of doctors to population, hospital beds and health facilities that are available. But social indicators

focus on the level of physical and mental well-being that has resulted from the investment in health.

The OECD is currently working on the development of social indicators in order to measure the levels of social well-being of individuals and families, and the changes that may occur in these levels over time.[69] These social indicators are expected to function as an information system for policy-makers as well as for the general public ; they are also expected to play an increasingly important role in the sectoral allocation of resources—education, housing, health; and among different segments of the population—women, children the aged, low income groups, ethnic minorities, etc. It is the aim of OECD to develop social indicators that will provide a framework for inter-temporal and international comparison. In view of these important policy and information functions that can be performed by social indicators, it is suggested that the less developed countries of Asia could consider using this tool to measure the quality of human life.

Conclusion

The focus of this paper was on the basic needs of rural and urban families which are living in conditions of poverty in the less developed countries of Asia. After a critical examination of some of the more widely used models of development, it was suggested that national planning should give priority to rural development and adopt an integrated approach to the basic needs of families living in poverty – nutrition, health, employment and income, and housing. The final section of this paper outlined the type of evaluation and feedback needed for effective planning and implementation at the national, regional and local levels. In this section, too, there was a discussion of the importance of standardising family statistics and social and demographic data to promote a comparative understanding of social and economic conditions of the family in the less developed countries of Asia.

It is inevitable that, in conditions of severe poverty, social services to the family may create a syndrome of dependency so that those who were formerly dependent on the landlords or the rich who had a monopoly of land, economic and political power, are now made dependent on an equally powerful and dominant bureaucracy. In order to weaken this relationship of dependency, it is important to assist the rural and urban poor to develop strong institutional bases so that they can acquire increasing bargaining leverage and at the same time take increasing control and responsibility for programmes designed for their benefit. Thus planning to meet the basic social and economic needs of the family must involve a clear concept of government intervention that does not make the poor more helpless than they are but rather promotes their active and responsible participation.

NOTES

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Appendix 8
Paper

Role of Culture in Self-Preservation and Promotion of the Family

S.C. Dube*

There is a wide consensus that the family is the fundamental unit of human society Among scholars there is some disagreement about the universality of this social formation, but the debate over this question is largely semantic. Almost no society is without a functional analogue to the family. In the course of the evolution of human society the forms and functions of the family have undergone many changes, but the unit itself has endured. From time to time there have been prophesies regarding the disintegration and the ultimate demise of the family, but it has shown amazing resilience and durability and has successfully withstood the many crises that it had to face. Adventures in utopia—experiments that sought to do away with marriage and to abolish the family—remained at best shortlived experiments. The necessity and desirability of the continuance of the family asserted themselves; there was, in fact, no serious threat to its survival. Revolutions of various types have failed to destroy it ; it has adapted itself to far reaching changes in the social ethos. As mankind moves towards A.D. 2000 and learns to devise new designs of life to ensure its survival, the fabric of society is bound to undergo many changes. The patterns of family organisation and the assumptions underlying them will not remain unaffected by the winds of change, but one can safely predict that in one form or the other the family will continue. All efforts at human engineering to restructure and

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adapt human society will have to take cognizance of this basic unit and utilize its full potential as an agency of socialization and social control.

The terms 'culture' and 'family' have been the subject of endless debate and controversy. There is no unanimity among scholars in respect of their definition. The academic disagreements, however, need not cloud our vision. The reality of both can be spelled out in simple operational terms.

In the context of the present discussion, by 'culture' we shall mean historically created designs for living that enable man to cope with his environment. This environment is both natural and social/psychological: as such, culture has material as well as non material aspects. Apart from providing the framework and defining the bases of physical survival, culture also provides a system of meanings and motivations. It transmits the intellectual heritage—knowledge and the arts, values and beliefs, skills and techniques. Through culture, human individuals and their aggregate obtain reliable indicators and guidelines of appropriate behaviour. Culture does not represent static modes of thought and action; it is dynamic and variable. It is constantly striving to adapt itself to the changing physical, social, and psychological universe in which human beings live.

By 'family', we shall mean the more or less stable union of man and woman in which their sexual relationships have social acceptance and recognition and the progeny of such unions enjoys legitimacy. There is wide variation in the number of mates; one man and one woman units are by no means the universal norm. Polygamy has a fairly wide distribution; polyandry and group marriages are invariably confined to small communities in limited territories. Descent may be traced either through the father or through the mother or through both. Residence patterns after marriage also show a great deal of variation. The wife, on marriage, may move to the residence of her husband and his family; in the alternative, in a different cultural setting the husband may move to the residence of his wife and her family, or the two may set up a new house. In a vary rare form of marriage, the husband and wife may not live together at all for culture may enjoin a duolocal pattern of residence, i.e., their continuing to live in the respective households of their birth. Such conjugal unions perhaps provide an exception to the universality of the family unit. These variations and some exceptions of limited spread notwithstanding, the family remains a biological and social unit. The man-woman relationship has definite sexual and reproductive functions. The family, however, visualized functions as a social, economic, and ritual unit. It is possible that there may be a partial separation between the sexual/reproductive function and the social, economic and

ritual functions. But in most cases all of them go together. Some exceptions apart, a close look at the global distribution of family types unmistakably brings out the viable and cohesive character of this unit as a biological, social, economic, and ritual unit.

The family is a microcosm of society. It is also the primary unit through which culture is inculcated and perpetuated. Culture and the family should be viewed as mutually reinforcing systems. Indeed culture represents a wider reality which subsumes the family, but it does not detract from the importance of the family because it is in this unit that the growing human infant has the first exposure to culture and is moulded into the ways of culture. The enculturation function is by no means restricted only to the family. For, in later stages, it takes place also in other wider arenas. Nevertheless, the importance of the formative impact of the family cannot be minimized. A powerful school of thought affirms that initial socialization taking place within the framework of the family has a persistence and tenacity that can defy a great deal of later desocialization and resocialization. In the event of an absence of fit between the norms promoted by the family and those upheld by the culture, serious social and cultural imbalances can occur. Culture promotes the family and its norms and penalises serious deviations from the latter. The family, on its part, inculcates respect for tradition and enjoins conformity to cultural norms. If the family is allowed to disintegrate without provision of an adequate functional substitute, alienation and anomie are likely to result in consequence. Efforts at reorientation of the culture—redefining its goals as well as instrumentalities can best commence at the level of the family.

In most traditional societies the ties of kinship are strong ; the strongest are those that bind the near kin constituting the domestic group, the household, or the family. The complex weave of emotions and obligations that bind the members of this unit derive from culture. Underlying principles in most societies are those of debt, duty, sentiment loyalty, service, and obedience. One owes a debt to one's parents; it has to be repaid partially to the parents and partially to the progeny. Duties, sentiments, and loyalty govern vertical relationships (both in the ascending and the descending order) as well as horizontal relationships. The notions of service may differ in relation to different categories of relationships, but they are present nonetheless. One renders obedience to those who are higher up in the kinship scale and gets it from those lower down. No capsule summary of the diverse patterns of intra-family relation ships will be adequate because the exact relationships are governed by the major determinants of generation, age, sex, and position in the kinship scale. But the family as a unit represents collective interest and holds together for the realisation of some explicit and implicit objectives

that are clearly understood within the cultural frame of reference.

Provision of a legitimate sexual outlet and reproduction appear to be the universal functions of conjugal unions that are essential for starting a family. Beyond these, other functions depend upon the nature of the domestic group and its extended versions. An infant must have physical sustenance in the form of food, warmth, and shelter. His need for positive affect must be catered to. An initial mechanism for socialization should also be provided for. All this happens within the framework of the domestic group. The domestic group, in most developing societies, especially of South and South-East Asia, is often larger than the nuclear family ; a variety of extended families are common. In matrilineal societies with duolocal residence pattern, husband and wife, though united in marriage, are not members of the same household. In respect of the children born of such unions, the primary role of the father is that of the progenitor. In other spheres his contribution is minimal ; the young ones are provided for and looked after by the domestic group and the kin group to which the mother continues to belong even after her marriage. But this pattern is extremely rare. The near universal family unit assumes a wide range of social, economic, and ritual functions. Within the members of the domestic group, there is clear-cut role allocation and division of labour. The family also functions as an economic unit, besides carrying out several important social functions. It is also a distinct ritual entity, having well defined religious functions. The norm of family solidarity is insisted upon; although there are stresses and strains within the family leading to tensions and even to break-up. In several situations family solidarity expresses itself most unequivocally. Sentiments and obligations maintain its cohesive character to a considerable extent.

Of course, it is not suggested that there have been no changes in the structure and function of the family. Many of the educational responsibilities of the family have now been transferred to the formal school system and other institutions set up for this purpose. Although the family retains some of its economic functions, in increasingly large number of societies it ceases to operate as an effective unit of production. Its role as a ritual unit has also been considerably diluted. The communications explosion has also taken away some of the socialization functions of the family ; images and ideas are absorbed by the growing children and also adults from the mass media. The global trend towards individualisation, democratisation, and secularisation have altered the structure of authority as well as of role expectation and performance within the family. These changes can be atributed to a variety of factors that operate in society. Modern education extends the mental horizons and enlarges the cognitive universe. It has an unmistakable impact on the overt and covert norms governing patterns of interpersonal

relations within the family. The mass media, as a complementary force, project new aspirations and values and support and facilitate alternative modes of thoughts and behaviour. As a consequence, some aspects of the family ethic are questioned. Over generations, thus, some important elements of the family code can be reduced to dignified rituals. Contemporary law also contributes towards individualisation and democratisation. Above everything else, the changing structure of economic opportunity reshapes family patterns. It encourages geographical mobility which, in turn, weakens family sentiment and solidarity. It often leads to the creation of disparities in the incomes of the different constituents of the family. These pronounced inequalities affect the fibre of the unit and lead to separation of unequal members. Occupational diversification and women taking advantage of new avenues of employment are additional factors influencing the organisation and operating principles of the family. The cohesiveness of the family suffers because education widens the gap between generations, occupational diversification detracts from the character of the family as a functional economic unit, spatial and social mobility weaken the emotional ties and bonds of obligation between different members, and disparities of income generate intra-family rivalries and tensions. These factors also lead to the narrowing of group orientation. In the new situation, it is often difficult to subordinate individual interest to the collective interest of the household. The large extended families, thus, are rendered less viable. Education and gainful employment in new avenues have broken the traditional seclusion and socio-cultural limitations of women and have enhanced their status. Because of their new economic and social roles they cannot be expected to continue to perform all their traditional domestic roles. The changes in women's status, thus, have brought about changes in family organisation. In consequence, man's authority has weakened. Certain areas of decision-making, which were the exclusive preserves of the male earlier, have now to accommodate the opinions and views of women also. The younger generation asserts itself and gains much more freedom than it was allowed before. As suggested earlier, several of the task-oriented roles of the family have undergone changes. The younger generation no longer finds it obligatory to continue with the hereditary occupation. Several of its members are irresistibly drawn to the wide range of new occupations. For training in non-traditional occupations, the young have to look beyond the family. The family's share of socialization process of the children is much less today because the school and the mass media intervene very effectively in this sphere. With increasing secularisation the ritual emphases in society are also diminishing. As a result of it, the character of the family as a ritual unit is becoming feeble. On the whole, the hold of kinship obligations has been considerably eroded.

The patterns of division of labour within the family are also undergoing change.

These changes notwithstanding the family continues to be the primary and, in many ways, the most important unit of social organisation. With diminished but still significant functions, it provides the individual with an identity and a social base. Its roles in socialization and social control remain significant. Sentiments governing the family and kin are still strong, especially in the countries of South and South-East Asia. Family and kin groups continue to function as mutual aid units ; they are about the only form of social security available. In crises, the ties of emotion and loyalty binding these groups express themselves with visible force. Many of the traditional ideals have been diluted, but in operational terms no alternatives to the family have emerged and it continues to be a relatively close knit and cohesive group. In some unexpected situations, it shows its reserves of strength and latent vitality.

No culture is known to have worked aggressively for the disintegration and demolition of the family. From time to time there are trends supporting contrary experiments and philosophies, but they are soon overtaken by movements aimed at its preservation and promotion. Whatever be the scale and dimensions of welfare and development programmes promoted in societies, one cannot ignore this basic human aggregate which represents a compound of sentiment and interest. All designs for a preferred future calculated to the quality of life will have to adopt the family as a unit of operation.

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Appendix 9
Paper

Intervention Techniques of Social Workers in Favour of Rural and Urban Families

K.G. Krishnamurthy & A.R. Dhruvasan

While the nineteenth century witnessed a rather leisurely pace of industrial development in a few countries in the world, the twentieth century presents hectic endeavour on the part of many countries in Asia, Africa and Latin America in nation building activities. The goals of this effort are broader than the building of dams and roads, development of industries and production of more food. By and large they have been characterised by a sense of social purpose which should be regarded as significant in itself. With few exceptions the emerging nations, which have attained their independence or carried out their domestic revolutions, have done so in the name of universal values of personal liberty, individual dignity, racial equality and the broad sharing of the benefits of development. Development is not an end in itself but an instrument to achieve economic and social progress which in turn would improve the standard of life of the masses and enhance the quality of life of the community. Development involves industrialistion, urbanisation and modernisation of the economy with application of science and technology for the process of production. These processes bring in its wake problems of individual and social disorganisation.

Impact of Development on Family

Industrialisation and urbanisation have their impact on the social institution of family and kinship. In India the joint family has xisted since the earliest times. It was in the past, a corporate body with

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property held in common, common worship of a tutelary deity, and authority exercised by the head of the family (usually the eldest in the male line). It was quite usual for families to comprise three or four generations living, working and eating together. Religion was an important force uniting the joint family for its members included the dead and unborn as well as the living. As P.N. Prabhu in *Hindu Social Organisation* observes : "The living members of the family are so to speak, the trustees of the house which belongs to the *pitris*, the ancestors, in the interest of the *puthras*, future members of the family...The central idea here is the worship of the family (*kula*) as a temple of sacred traditions (*parampara*)". Joint family in an agrarian society met both the material and psychological needs. While the male members worked in unison on the land which was held as joint property, the women attended to the household work and reared the future sons of the soil. As Irawati Karve describes it in *Kinship Organisation* : "A joint family is always an exciting group to live in. All the time something of interest is happening there ; now it is the marriage of a girl or boy, now it is an initiation ceremony, the birth of a new baby, the puberty rites of a new bride, some particular family ritual, a fast, a feast ..There is always bustle and expectation ; life may be complicated but rarely dull." Strong filial bonds, language problem, lower level of education and predominance of agricultural pursuits kept the internal migration at the minimum and the resultant economic gain through cooperative endeavour towards a common purpose succeeded in maintaining the stability of the joint family. But with the shift in emphasis from agriculture to industry and mass exodus to cities and towns in search of diverse occupations, the first seeds of disorganisation were sown. The individual nuclear family has become a universal social phenomenon. The independent nuclear family is characteristic of modern industrial societies. Its predominance seems to be due to the growth of individualism reflected in property, law, and general social ideals of individual happiness and self-fulfilment and to geographical and social mobility. It has also been affected by the increasing State provision for individual misfortune. The individual is no longer dependent upon his family in times of distress.

Family disintegration is taking place at a considerable rate in India also. The *Report of the 1951 Census of India* contains some information on the condition of the joint family. The report based on a classification of households by number of members, states that families "do not continue to be joint according to the traditional system of the country and the habit of breaking away from the joint family and setting up separate households is quite strong." *The Village Survey Monographs of the 1961 Census* also reports that "slow but steady changes can be seen . . . No particular preference is found for the joint family living. So the tendency is for the households to break up as soon as the sons get married." In her study of

"The Hindu Family in its Urban Setting" Aileen Ross has concluded that "economic factors have probably been the main determinants of the increasing number of family separations. For, the inability of the land to support the growing population has forced many sons to leave home and seek their livelihood in the growing cities." Several studies conducted by the Tribal Research Institutes in India, Departments of Sociology/Social Work of Indian Universities on "Impact of Industrialisation" and on "Impact of Urbanisation" have empirically established the emerging changes in the structure of the family and its functions. Those studies point to the growth and seriousness of some of the economic and social problems such as uneconomical landholdings, unemployment and underemployment, scale of migration from rural to urban areas, inadequacy of social services, growth of slums and destitution, prostitution, delinquency and other manifestations of individual disorganisation. Some of these socio-economic diseases have already assumed challenging dimensions and if adequate and proper measures are not taken in time, they are likely to eat away the very health and vitality of the society. Family is the oldest of our social institutions. The family is the group that precedes all others. Therefore, it has been variously described as "the cradle of personality" and "the matrix of social participation". Therefore, whatever may be the type of family and whatever may be its strength and weaknesses the advantage of strengthening it in any scheme of national planning cannot too well be emphasised.

National Planning and Family Welfare

With the attainment of independence, the concept of development in India has been oriented and given a new connotation to reflect the government's concern for the promotion and progress of total human welfare. Article 38 of the Indian Constitution states that "the State shall strive to promote the welfare of the people by securing and protecting, as effectively as it may, a social order in which justice, social, economic and political, shall inform the institutions of national life." Further article 39 prescribes that "the State shall in particular, direct its policy towards—that (i) the citizens, men and women, equally have the right to adequate means of livelihood, (2) that the ownership and control of national resources of the community are so distributed as best to subserve the common good, (3) that the operation of economic system does not result in the concentration of wealth and means of production to the common detriment." The national plans have been fashioned to achieve the basic objective of improving the living conditions of the people by means of balanced and integrated socio-economic development process. The First Five Year Plan (1951-56) aimed at providing basic necessities to all persons within the community and integrating development with human value and social development. The Second Plan (1956-61) and the Third

Plan (1961-66) set at achieving a socialistic pattern of society where the basic criteria for determining the line of advance should be social gain and the pattern of development and the structure of socio-economic relations should be planned to ensure greater equality and justice. The Fourth Plan (1969-74) again re-emphasised the objective of achieving rapid increase in the standard of living of people, through measures which also promote equality and social justice and the welfare of common man. In the Fifth Plan (1974-79) the removal of poverty constitutes the main objective of the plan. The plan is specially geared for the welfare and development of the weaker sections and the less privileged groups in the society. On the approach and strategy in the field of social welfare, the Fifth Plan document reads as follows :

"The concept of social welfare would be enlarged in the Fifth Plan and would be considered as an organised function designed to *enable families, groups and communities to cope with social problems arising out of changing social conditions, particularly in regard to the structure of the family and its functions*. The new approach would aim at a proper integration of welfare and development services. A major thrust in this field during the Fifth Plan will be the expansion of preventive and developmental programmes of social welfare. Efforts will also be made to bring about integration between the social and economic aspects of planning for the weaker sections, particularly for children and women. *Welfare services will be promoted taking the family as a unit of* and *development and integrated with programmes of employment, economic development and distributive justice*. Simultaneously efforts will be made to provide basic health services such as maternity care, family planning, immunisation, functional literacy, child care, nutrition and other social services to families in general and particularly those of the weaker sections. These efforts would further be supplemented by the Minimum Needs Programme to cater primarily to the needs of families of vulnerable groups. Welfare programmes for women and children in need of care and protection as also assistance to the aged and the handicapped would be further expanded and strengthened with the ultimate object of developing a comprehensive social security programme."

It is very significant to note that the Fifth Plan had recognised the importance of family as a unit of development unlike the earlier plans perhaps with the exception of the First Plan which laid some emphasis on the need for organising family welfare programmes. From the strategy of provision of multiple remedies (i.e., the treatment of the parts) we have moved on to what might be described as 'the treatment of the whole' or 'the development of the families'. But a study of the investment pattern (public sector) in the successive five year plans would indicate that provision for economic sectors registers increase

and outlays for the social services sectors comprising education, health, housing, social welfare, welfare of backward classes, etc., tend to decrease. The First Plan provided 22.4 per cent of its total outlay for social services. For the Fifth Plan the percentage is 20.6 for both social services and miscellaneous items. Percentage of expenditure figures are found to be even low In comparison, developed countries spend about 25 to 30 per cent of their annual budget on social services. Absence of comprehensive social policy like the Industrial Policy Resolution of 1956 is one of the reasons for the low priority being assigned to social service sectors. It has rather become a fashion among the developing countries to go in for huge capital intensive economic projects like steel plants, etc., as symbols of national prestige. These projects often have long gestation periods with the result the limited resources get locked up rendering 'plough back' into the economy difficult.

Due to national planning in India the index of industrial output had increased from 54.8 in 1951 to 199.4 in 1972. This is indicative of industrial growth. As for urbanisation, one of the social consequences of development is that the urban population which stood at 62.50 million in 1951 has risen to 108.20 million in 1971. Many families live in urban slums without minimum requirements of environment, safety and privacy. According to Working Group on Slums set up by the Planning Commission in May 1972 it is estimated that about 20 to 25 per cent of the urban population may be living in slum areas. It is also estimated that about 40 per cent of the population are living below poverty line. Good educational, health and other basic facilities are still beyond the reach of the majority of the population after more than a quarter century of planning in India. This situation reflects the gap between promise and performance. Under these circumstances one is inclined to ask whether any change in development strategy is called for. It is increasingly realised that imitation in development is not always successful. In this connection it would be interesting to recall the views of Mahatma Gandhi on nation building. He said that "India must develop a socialism according to her own genius and cultural tradition. A blind imitation of the West would lead us nowhere." The Development Centre, Organisation for Economic Cooperation and Development (OECD), Paris in its latest thesis entitled "Towards a Redefinition of Development" has termed the present concept of development as "a misnomer" and observed that "the inevitable consequence of more rapid development was growing antagonism between the rich and poor sections of humanity and perfecting of techniques of destruction far more effective than techniques of construction." They firmly reject the idea that "there could be a uniform model of development for all the countries of the world." According to this organisation, each society should be asked to find its own fulfilment' by restructuring

its system of capital accumulation and production, a redistribution of production, resources and techniques and the abolition of economic imperialism.

A rethinking about the concept of development appears to be necessary especially among the developing countries. The argument that in the initial stages of growth an underdeveloped country cannot afford large social outlays and that it must concentrate on economic programmes and leave social development to follow in the wake of economic progress is outdated. It is also fallacious. Social services are not a rich nation's luxury that poor nation should abstain from them. The example of Puerto Rico which had made more substantial investment in services resulting in contribution to economic development rather than a drain on it is worth mentioning in this context. Experiments were also conducted in some East African countries wherein outlays for industrial and other massive development projects contained built-in provision for social services programme in order to help the families and the community to tide over the difficult period of transition. This strategy was found to be successful and could be emulated with advantage by other developing countries. There must be liberal allocation of funds for social services like health, education, housing, social welfare, etc. Increased facilities in these spheres would help the poor families and relieve or free them from the consumption cost involved in going in for these basic and essential services.

Some Important Family Welfare Programmes in the Five Year Plans

In addition to a large number of programmes in social service sectors of the plan frame, there are some special schemes intended to help the families belonging to the weaker sections of the community, namely, small farmers, marginal farmers, landless agricultural labourers, village artisans, scheduled castes, scheduled tribes and others. Separate schemes have also been launched to assist the poor families living in hill areas, drought prone areas backward areas, etc., in the country. Provisions allocated for these schemes may be inadequate when compared to the size of these segments of the society. Nonetheless, it is an indication of the concern of the Government towards the betterment of these groups. Progressively, provisions for these and similar schemes would have to be increased and further programmes that would strengthen the economic base of the families would have to be evolved and launched taking family more as a unit of development. A bird's eye view of some programmes in operation is presented in the following paragraphs.

The National Programme of Minimum Needs

This programme has been launched in the Fifth Five Year Plan with the object of promoting social justice. It has followed from the

realisation that economic growth and dispersal of employment would not as such, make available essential components of social consumption to all areas according to need and particularly so when provision of such facilities in the past had been neglected in the backward states to the detriment of the poor people. The programme envisages allocation of adequate resources for selected items of social consumption of individual states and establishment throughout the country of a network of such facilities on a coordinated and integrated basis in the light of certain pre-determined criteria of uniformity and equality. The package programme consists of provision of (a) facility for elementary education for children up to the age of 14, (b) uniform availability of minimum public health facilities including preventive medicines and family planning, nutrition and the detection of early morbidity, etc., (c) supply of drinking water to villages having chronic scarcity or unsafe sources of water, (d) provision of all-weather roads to all villages having a population of 1,500 persons or more, (e) provision of developed house sites for landless labour in rural areas, (f) environmental improvements of slums, and (g) spread of electrification in the rural areas.

Minimum Needs Programme is an integral part of the State Plans with earmarked outlays. In other words provision intended for this scheme is not to be diverted to other purposes.

Programme for Small/Marginal Farmers and Agricultural Labourers

There are 135 Small Farmers Development Agency/Marginal Farmers and Agricultural Labourers projects in the country assisting the families hailing from small/marginal farmers and agricultural labourers. Farmers possessing 1-3 hectares of land and farmers with less than one hectare of land have been defined as small farmers and marginal farmers respectively. Agricultural labourers are those who derive 50 per cent and less of their income from agricultural wages. Schemes for the provision of easy credit, marketing and application of modern technology have been evolved. Credit is being given for land development, soil conservation, minor irrigation and agriculture. Credit is also being given to subsidiary occupations like poultry, piggery, sheep breeding, goat rearing and fisheries with the object that these occupations would enable the families of these groups to earn supplementary income. Cooperative and commercial banks are being persuaded to play a larger role in meeting the credit requirements of farmers hailing from the three categories of families mentioned above.

Cooperation

Small cultivators, landless labourers and rural artisans who form the bulk of the rural population cannot afford to purchase the tools and other inputs required for agricultural and non-agricultural occupations.

Landless agricultural labourers and rural artisans do not find full employment all the year round. The seasonal nature of employment does not provide sufficient finance to meet their financial requirements both for production and consumption purposes. Therefore, they resort to borrowings from money-lenders, big landlords, traders and commission agents. These sources have exploited the weaker sections by charging exorbitant rate of interest and unfavourable terms of repayment. Recognising the need and the importance of the problems of weaker sections several measures have been initiated to streamline the loaning policies and procedures of the cooperative and commercial banks so as to provide adequate services to small/marginal farmers and other weaker sections. To make the agricultural credit available to weaker sections universal membership in the cooperative societies has been introduced in many States.

At present there are about 1.53 lakh primary societies in the country. However, all of them are neither fully equipped to discharge the new responsibility nor viable. Therefore, they are being regrouped on a priority basis so that they could be entrusted with the responsibility of providing credit to weaker sections on a very liberal basis. Further a large number of farmers service societies and LAMPS (Large Sized Multipurpose Societies) have been and are being organised to serve the weaker sections and tribals. These cooperative societies have been and are being asked to identify the credit requirements of the weaker sections both for production purposes and ancillary occupations.

Besides the Cooperative Land Development Banks are providing long-term credit to weaker sections to the extent of 40 per cent of the total loan. The policies for advancing long-term loans are being reoriented to provide loans for diversified employment, lower rate of interest, and adequate amount of loans for scheduled castes, scheduled tribes and new allottees of land.

Apart from giving loans for productive purposes, some consumption credits on specified items are also made permissible to prevent any hardship to the poor families. These relate to :

(i) *Medical expenses* : Loan to the borrower and the members of his family is given. Even where medical attention is available in a village from a health centre or a charitable dispensary, he is often put to lot of expense (e g. purchase of medicines and requirements of better diet) due to his incapacity to earn his livelihood during the period of his illness and convalescence. Sometimes one of the earning members of the family may have to be on attendance thereby losing one's capacity to earn. The total amount that may be advanced for this purpose is however not to exceed Rs. 250.

(ii) *Education needs* : Though free primary education is expected

to be available to all children, school expenses are often beyond the capacity of a poor man earning his daily bread. The ceiling on such loans has been kept at Rs. 100.

(iii) *Expenses relating to marriage ceremonies* : No provision has been allowed for dowry which has been declared as a social evil. In spite of all the economy one may advocate, there are certain expenses relating to the marriage of one's son or daughter. Loan up to a ceiling of Rs. 250 has been made permissible.

(iv) *Funerals, births, etc.* : Some expenditure is absolutely inescapable on such occasions. Loan up to a ceiling of Rs 75 could be obtained for such purposes.

(v) Certain religious ceremonies are so deeply rooted in our culture that they are considered inescapable by certain sections of society. For such loans, a ceiling of Rs. 75 has been fixed.

Development of Tribal Areas

The scheduled tribes constitute about 7 per cent of the total population numbering about 3.80 crores. A large majority of them live in hilly and forest regions. They are at varying levels of development. They differ from one another with respect to their social organisation, cultural traits, ethnic origin, levels of economic development, educational standards and pattern of adaptation. More than 90 per cent of the working force belonging to them are engaged in the primary sector of the economy. There are a few tribal communities who are still engaged in food gathering and are living under most primitive conditions. Even today shifting cultivation as a means of livelihood is practised by many tribal communities in Arunachal Pradesh, Nagaland, Manipur, Tripura, parts of Assam, Orissa, Madhya Pradesh and other areas.

Due to the intensive efforts made in the earlier plan periods, they have made some advances in the field of agriculture, animal husbandry, education and in many other sectors. However, due to the complexity and magnitude of the economic, institutional and social problems in tribal areas they could not make progress at a faster rate as envisaged. Moreover, the exploitative elements such as money-lenders, contractors and other middlemen have siphoned off a large chunk of the benefits flowing from the development efforts for themselves.

Taking into consideration some of these major problems, separate sub-plans have been drawn up for 16 States and two Union Territories in the Fifth Plan where the tribal people live in concentration. In the sub-plans considerable attention is being paid to prevention of all types of exploitation. Some measures have been taken to check land alienation, indebtedness and bonded labour, malpractices in exchange of agriculture and forest produce. In development programmes, priority has been given to agriculture and allied sectors, irrigation facilities, roads and rural

electrification. Infrastructure like roads and rural electrification has as far as possible been linked with the economic programmes. Number of training programmes for imparting training in agro and forest based industries have been taken up for creating opportunities for gainful employment. Many State Governments have set up separate corporations for taking up programmes relating to tribal development. Administrative structure in tribal areas is being strengthened to provide effective services to the tribal people. The sub-plans have been divided into a number of integrated tribal development projects. Within each project detailed programmes have been formulated taking into view the local requirements and also the potentialities for further development. State Governments have been directed to provide enough funds for these programmes. The Central Government provides supplementary assistance also to the States. Besides, Central Ministries and also commercial institutions like banks and cooperatives have launched a variety of programmes in tribal areas. All these efforts are intended to create the basic infrastructure for further growth of tribal regions and to help the tribal families.

Development of Hill Areas

Separate developmental projects have been launched during the Fourth Plan period to promote the welfare of weaker sections of the community living in hill areas. This scheme refers to the hill regions of Assam, Uttar Pradesh and Tamil Nadu as well as areas covered by Western Ghats. Pilot projects have been taken up for development of agriculture and allied activities. Under the Indo-German Assistance Programme, four agricultural development projects on 'watershed' basis have been taken up in the selected hill areas of Himachal Pradesh, Uttar Pradesh and Tamil Nadu. Similarly, three hill areas development projects are being implemented in Manipur (Nangba) and Uttar Pradesh (Tehri Garhwal and Pauri Garhwal). These projects attempt at comprehensive development of the areas with emphasis on agricultural development. These projects have reported encouraging results relating to agricultural demonstration, multiple cropping, introduction of high yielding varieties and animal husbandry schemes.

Programmes of significance are funded partly from the State Plan and partly from the sub-plan allocations for afforestation, restructuring of cropping pattern and pasture development, changes in agronomic practices, livestock development, provision of drinking water supply, development of rural communication and development of small farmers and agricultural labour. Sericulture, fisheries and horticulture are the other schemes that form part of this programme. An analysis of expenditure incurred on this programme so far indicates that about 52.3 per cent was spent on irrigation, 27.6 per cent on soil conservation and crop husbandry, 13.8 per cent

on afforestation and pasture, 7.3 per cent on animal husbandry.

Notwithstanding the problems such as building up of a 'shelf of schemes', coordination and integration of the scheme with the state level schemes, lack of organisational frame and scarcity of technical personnel, the programme has achieved remarkable progress within a short time of its launching.

For the mid-plan period of the Fifth Plan, in the physical achievements under soil conservation (area under contour bunding was 28.20 lakh hectares) about 27,000 crop demonstrations were arranged. Around 26,604 hectares of land were brought under improved crop practices. In the area of minor irrigation, 2,036 tanks were completed, 2,912 wells were dug, 536 pump sets and 293 tube wells were installed. About 3,867 milch cattle were distributed under animal husbandry component of the scheme for cattle and dairy development. Besides, 518 Milk Producers Societies were also organised. Forty-seven Producers Cooperative Societies for sheep development were set up and the number of sheep supplied was 9,528. Forestry and pasture development in these areas registered a remarkable progress. All these measures were essentially of the nature of the development of the necessary infrastructure in these areas so that the poor families living in these areas could be enabled to improve their quality of life.

Drought Prone Areas Programme

In spite of the many major, medium and minor irrigation projects that have been undertaken, agriculture is still dependent on the vagaries of monsoon/weather in the country. Some areas in the country are drought prone and they have been a major cause of regional imbalances and instability in the national economy. On the basis of certain objective criteria such as incidence of rainfall, extent of irrigation, chronic liability to drought, 56 districts and 18 areas of other contiguous districts have been identified as drought prone areas in the country. For the development of these areas, rural works programme with emphasis on labour intensive and production-oriented rural works in minor and medium irrigation, soil conservation, afforestation, roads and water supply was initiated in 1970-71 as a non-plan central sector scheme. Later on the scope of the programme was enlarged to include other related activities such as development of cattle, sheep husbandry, dairying, etc. Although, the aim of the programme is limited to problem solving with reference to the geo-climatic conditions of a specific area, it lays emphasis on a comprehensive area development approach. This approach seeks to restore ecological balance and stable growth in these areas through optimal utilisation of land, water and human resources. The essential elements of this programme are : development and management of irrigation resources, and soil and moisture conservation.

Programmes for Backward Classes

The weaker sections comprising scheduled castes and scheduled tribes and other backward classes constitute one-fifth of the total population of India and a majority of them is dependent on agriculture and allied occupations for their sustenance. Prior to independence very minimal efforts were made for the welfare of backward classes by the Government. After independence planned efforts for the welfare and development of these weaker sections was undertaken all over the country. Different groups of these communities suffered from problems peculiar to their region of rehabilitation and levels of socio-cultural development. However, backwardness of education and economic development is common to all. Social disabilities of the Harijans, isolation of the tribal communities and non-stationary life of the nomadic groups are some of the main handicaps for their development. In order to remove socio-cultural handicaps, to improve their living conditions and bring them on par with the rest of the society, the Constitution through its various provisions confers on the State the special responsibility for their development. Under article 46, the State is committed to promote with special care the educational and economic interest of the weaker sections of society and in particular scheduled castes and scheduled tribes. The Central and State Governments, therefore, have made special provisions for the development of backward classes in the successive Five Year Plans. These efforts have succeeded in making a dent on the socio-economic life of the backward classes.

The main strategy has been to offer considerable educational facilities to the children and youth of these groups so that they turn out to be real assets to their families. In the Five Year Plans various educational programmes undertaken for scheduled castes and scheduled tribes include award of pre-matric scholarships and stipends, exemption from tuition fee, educational aids, mid-day meals, setting up of residential type of schools and *ashram* schools and grants for construction of schools and hostel buildings. The Centre has provided 100 per cent central assistance for implementing schemes under post-matric scholarships, girls' hostels and coaching and allied programmes. Due to this strategy, the literacy rate increased from 1.9 per cent for scheduled castes in 1931 to 12.77 per cent in 1971 and from 0.7 per cent in 1931 to 10.68 per cent in 1971 for the scheduled tribes. The educational programme was supported by a system of reservations of certain percentage of posts in Central and State Government offices and in the public sector undertakings of the Government in favour of scheduled castes and scheduled tribes candidates.

Some of the important schemes intended to strengthen the economic base of the families of backward classes are grant of subsidies/loans for

agricultural purposes, subsidies for supply of ploughs, bullocks, agricultural implements, improved seeds, fertilisers and nurseries. Subsidies for supply of poultry birds, sheep, goats, and milch cattle are also being given so that supplementary income could accrue to the poor families. Cottage industries cooperatives have been formed to encourage village industries. Subsidies for acquisition of land/construction of houses, construction of drinking water well, etc., are given to the backward classes in increasing measure Housesites are distributed for the houseless. Voluntary organisations are given liberal government grants for undertaking suitable economic and other programmes that would promote the well-being of the backward classes.

Programmes Under Social Welfare Sector

Under social welfare sector of the plan, there are two family based programmes which are significant from the point of view of promoting family welfare. They are Family and Child Welfare Projects and the Integrated Child Care Services Projects. The former was started during the Fourth Five Year Plan period and there are 247 projects in the various parts of the country. The scheme of Integrated Child Care Services was launched during 1975-76 on an experimental basis in urban, rural and tribal areas and the total number of such projects is 33. Some salient features of these two schemes are as follows.

Family and Child Welfare Projects

During the First Five Year Plan, a scheme known as Welfare Extension Project was started in order to carry welfare services to rural areas, involving the rural community intimately with the functioning of welfare schemes so that they could gradually assume responsibility for the growth and development of welfare services for women and children in rural areas. Services offered by this scheme comprised of creches, pre-school education, nutrition, health services, social education, arts and crafts training for women, etc. Based on the experience gained on the working of this scheme the programme of Family and Child Welfare Projects was started in the Fourth Plan period.

The objectives of the programme are : (i) to provide integrated social services to children, (ii) to provide basic training to women and young girls in home craft, health, education, nutrition and child care as well as essential health and maternity services for women, (iii) to assist women in the villages through *mahila mandals* (women's organisations) and specially established centres as well as existing agencies to obtain supplementary work and income and thus augment family welfare, and (iv) to promote cultural, educational and recreational activities for women and children.

The target groups of this scheme are children especially children in the pre-school age group, women and young girls in rural areas.

The scheme provides services such as supplementary nutrition for children and mothers, health services, educational services, recreational and cultural activities and economic activities for the respective target groups. These services are to be delivered through the main centre with extension services in sub-centres and to some extent through self-help in aided centres. The principal functionaries for the delivery of the services are mukhya sevikas, griha sevikas, bal sevikas and the staff of the primary health centre situated in the block.

A Family and Child Welfare Project consists of a main centre preferably at the block headquarters with two sections, a Bal Vikas Kendra (child development centre) and a Griha Kalyan Kendra (women's welfare centre) as well as sub-centres in key villages of the block serving as Bal Vikas Kendras with provision for Griha Kalyan Kendra extension services and aided sub-centres run by local mahila mandals or voluntary organisations.

The Central Government offered cent per cent assistance to the States for a period of five years for running this programme and thereafter the States were required to assume full financial responsibility for the continuation of these projects.

Integrated Child Care Services Projects

Considering that the development of human resources is a key factor in development and also it is in early childhood that proper foundations for physical, psychological and social development of an individual are laid, the scheme of Integrated Child Care Services Project was launched in the Fifth Plan. This scheme seeks to provide an appropriate range of services particularly to the weaker and vulnerable section of the community thereby minimising wastages arising from infant mortality, physical handicaps, malnutrition, stagnation in school and poor development of mental capabilities and to aid the all round development of the individual.

The scheme provides a package of services consisting of supplementary nutrition, immunisation, health check-up, referral services, nutrition and health education and non-formal education. The target group of this scheme is children below the age of six. Since the mother has an important role to play in the growth and development of the child, nursing and expectant mothers have also been brought under the purview of this scheme.

A rural project is expected to serve 100 villages, a tribal project 50 villages and an urban project 100 centres. Each village/centre will have an "anganwadi worker" (village level functionary) assisted by a helper in organising supplementary nutrition, feeding programme, etc. The Mukhya Sevika (woman welfare worker) supervises the work of the

project, while the general supervision and guidance is provided by the Child Development Officer of the project. The Block Development Officer in the project area is responsible for ensuring smooth flow of services from other welfare departments.

The scheme basically seeks to ensure cooperation and coordination of services rendered by the various welfare agencies. For instance, the scheme of Primary Health Centre of the Health Ministry, the programmes of the Department of Rural Development in regard to their Applied Nutrition Scheme and the Composite Programme for Women and Children in Rural Areas, the programmes for Protected Water Supply of the Ministry of Works and Housing and the schemes of Functional Literacy and Bal Kendras of the Department of Social Welfare are to be dovetailed and coordinated. Other programmes of different departments at the centre and in the States which have a bearing on the successful implementation of the scheme are also to be coordinated with it. Currently this scheme is being evaluated by the Programme Evaluation Organisation of the Planning Commission and depending upon the findings of this study, the scheme is likely to be expanded on a large scale benefiting rural families.

Intervention Techniques of Social Work

The range and variety of services t. be organised to promote the well-being of the people in a developing country are so stupendous that tremendous efforts are required on the part of government as well as the voluntary organisations. Official and non-official agencies will have to work in close cooperation and coordination so that the limited resources available for development activities in a country could be put to optimal use. Services organised by these agencies should be looked upon as complimentary and not competitive, still less antagonistic in a true view of community development. Social workers, both professional and voluntary, have an important role to play in shaping the formulation of welfare policies and in the execution of welfare programmes—preventive, curative and rehabilitative.

Before discussing the application of social work techniques for promoting family welfare in urban and rural settings, perhaps, it is important to remember that social work as occupation or profession is of recent origin although the human impulse to help those in need or distress has deep religious and humanitarian roots. Systematic training for social work is also a recent phenomenon, having a little more than half a century of training experience to draw upon. In India, social work has grown ad hoc in response to opportunities for work first within the voluntary welfare organisation and later within the State programmes gradually covering the fields of child welfare, youth welfare, institutional care of beggars, the aged and physically handicapped,

correctional administration, medical and psychiatric social work, community development and social education, urban community organisation, tribal welfare, family case work, social investigation and administration. Labour welfare and personnel management course enjoys an edge over other social work training courses because of increasing manpower demand for workers from this course in public and private establishments.

It is also important to remember that by and large social work education and training in India is based on western type of theory. Social work literature of Indian origin is yet to be built up to a sizable scale. The emphasis in social work training programmes in Britain or North America and other developed countries is on specialisation in meeting non-material needs against a background of well developed basic services, high level of popular knowledge about available sources of help and good economic opportunities. For example, where case work is a major social work activity in the western industrial countries, most of it is in the cities where 70 per cent or more of the people live. In developing countries like India, where 80 per cent of the people live in rural areas with strong forces of community living with relatively firm social expectations, and persisting social control, the need is one of social change. Community organisation and group work techniques are of greater relevance and importance to social functioning of societies in developing countries. At the same time, the demand for social work on somewhat the western model in the industrial sectors of the economy has also to be recognised. These two limiting factors have to be borne in mind in considering the potentialities for application of social work techniques in Indian situation.

Family Welfare in Rural Setting

In order to promote family welfare, services to be organised by the State and voluntary organisations should take into account essential needs of the family in economic, health, educational and employment spheres.

It is the prime responsibility of the State to provide the necessary infrastructure for health, education, housing and other facilities for the rural families. In spite of the awareness of the Government to do something about the poor and miserable conditions of the families in rural areas, they are not in a position to do all they wish to do due to constraints on resources for development. This means that if citizens in a developing country wait until the government intervenes to change the existing conditions, then nothing is likely to be done for them for a long time to come. In the face of this, what can be done ? The most obvious answer may be that citizens will have to help themselves through voluntary action and self-help basis. In this context, social workers employed by governmental and voluntary organisations and working in

rural areas can activise the rural community to supplement the efforts of the government to promote or improve the services in the above mentioned areas on a self-help basis also. The use of the technique of community organisation by the social worker in such situations would become very handy. The social worker has to provide the necessary stimulation to the rural families to mobilisation of resources—human and material—for meeting the felt-needs of the rural community. The need may be for the setting up of a pre-primary school for the children, or construction of a simple recreation centre for the children and youth or even adults, maintenance of the village well wherefrom the families draw their drinking water, construction of an approach path connecting the village to the road, construction of a latrine or improvement in the environmental sanitation of the households or any other felt need of the rural families.

Generally men and women belonging to rural families are conservative, less sophisticated and illiterate as compared with their counterparts in urban areas. The potential of adaptability in rural areas is very low. Traditional attitudes, customs and value systems prevail among these families to a greater extent. In this context social changes sought to be brought about for the betterment of the people would be either resisted or viewed with suspicion. Before attempting to inroduce any new changes or innovation concerning new agricultural techniques, change in the food habits, acceptance of modern treatment of diseases, new skills for improvement and promotion of village crafts and arts, etc., the concerned people would have to be adequately prepared for accepting contemplated social changes and innovations. Community organisation process could be employed for educating them about the advantages of the acceptance of the changes to be introduced.

The process of involvement in community development poses danger of raising expectation to explosive proportion beyond levels at which they can be realised. Raising expectation is an essential element in the community development process. But also essential is a realistic assessment of available material and human resources. Expectations and the capacity to achieve them should be kept in reasonable balance. It is also to be realised that the essence of community development lies in a relationship between an external agent who acts as a catalyst and the local families. The meaning of such a relationship comes from a mutual recognition both by the agent and the local families, of the catalytic role and responsibility in the community development process. This conscious recognition, and not its methods or techniques, strikes the key role in community development.

Group work is another tool in the hands of a social worker to improve the lot of the rural families. Groups are the means by which

people of various ages and various types of need meet certain kinds of social needs by mutual aid and assistance. In the group work the person gets help or the helping process takes place through group experience.

Some of the main problems of the poor families are malnutrition, school drop outs, lack of adequate knowledge about the care of children, home-crafts, etc. Social workers can work with groups of women and impress on them the importance of nutrition to the growth and development of children, pregnant and nursing mothers. Groups could be taught the use of various fruits, vegetables and other foods to which they are unaccustomed. Some demonstrations as how to cook clean and good food could also be arranged. Similarly education about the care of children, personal hygiene, health and sanitation could be imparted through group process. Organisation of parents groups for educating them on the importance of education to children would ensure better attendance of children in schools.

Worthwhile leisure time activities are particularly important for rural people who work seven to eight hours a day. Recreation centres enable the people to profit by the experience of the others. Working together provides something greater than material needs, something which is fundamental. No character can be created without it. Organisation of character building programmes for young people will help the young people to learn how to live in a community, how to be good citizens and how to get along with others.

Case work method is to be applied in dealing with problem families as also with individuals in families who may be facing some problems. The idea is to help an individual so that he may help himself. Help is rendered under worker-client relationship. Case work technique could be used for preventive or curative purposes. Truancy of children, predelinquency, problem of inter-personal relationship within the family members, etc., are some of the examples of the problem situations in a family. Family case workers or family welfare workers would have to work directly with such families or individuals in families. As has been stated earlier, scope for case work activity in rural setting is rather less as life of the rural community is generally simple as also the influence of social control on men and matters is strong.

Family Welfare in Urban Setting

The rapid rate of urbanisation which is taking place in the country on account of a number of development programmes specially of industrial development and of increasing employment opportunities in urban areas has greatly complicated urban conditions which were already difficult. Urbanisation is both a consequence and a causal factor in economic development.

Casual migrant labour is a common feature in many cities. Lack of employment in the countryside, droughts, floods, failure of crops and other natural calamities and socio-economic factors contribute to the large scale migration of unskilled labourers from countryside to cities and construction sites in search of employment. These labourers mostly move with families and reside in and around the places of work or construction sites adding to the problem of sub-normal living conditions of poor families already living in slums and other areas. As both the parents in such families are employed as casual labourers, the children of these families are often left uncared for. The economic insecurity and the feeling of alienation from their natural environment leads to apathy among these workers towards acceptance of basic concepts of hygiene, new food habits, simple remedies for daily ailment, etc. The environmental hygiene of these areas is often found to be far from satisfactory. Illiteracy and lack of social education prevails among these groups. These sub-normal conditions delimit their capacity to get on with the mainstream of life in the cities.

While it is not easy to arrest the process of urbanisation it is possible and necessary to check abnormal development of towns and cities. The scheme of urban community development based on the application of the technique of community organisation could be conveniently resorted to, to arrest the evil effects of unplanned urban growth. This scheme involves people's support, initiative and their mobilisation and its objective is to promote common interests, group thinking and a spirit of mutual cooperation and assistance. Urban community development as a process for the betterment of the community as a whole, especially in urban setting composed of heterogeneous groups has immense potentialities for bringing out social changes in the community. What is more essential is changes of a limited physical nature such as improved drain, sanitation, water supply facilities, latrines, etc. Programmes of creches to remove the anxiety of working mothers, pre-school education facility, health care services, craft training and socio-economic projects that would afford opportunities for supplementary earning and recreational centres would have to be undertaken in these areas. Some of the programmes could be started on a self-help basis, while some others through the resources of the government and local bodies after building up a strong public opinion climate in those areas which would attract the attention and action of the concerned authorities.

Social evils such as prostitution, drinking, delinquency, beggary, unmarried mothers are common in urban areas and are sought to be controlled often through statutory means. Institutional and non-institutional services are organised wherein the case work techniques would have to be employed for the re-education and rehabilitation of the victims of these

social evils. Preventive services to combat some of these social problems through the application of group work method would yield far better results in the long run. For example, temperance clubs through voluntary action could be started in those areas to save persons addicted to intoxicating drinks and drugs. Similarly the problem of untouchability especially in rural areas has to be fought more through education than through legislation. Social workers have a vast area of operation in educating the people about the myth of untouchability.

The need for organisation of family services units as in the United Kingdom and other places is great in India. This service is essentially in the hands of voluntary organisations. The Family Service units represent an organisation which moves a team into the home of a problem family to clean up the premises, teach the mother housekeeping and cooking and give the whole family the chance of a fresh start in the management of their lives. Family counselling service is still in a stage of infancy in India. The service is confined to cities and mostly in the hands of voluntary organisations. Its scale of operation is very limited. For example, the Association of Social Health in India, an all-India voluntary organisation with branches in the States has been able to organise this type of service in the city of Delhi only. Some of the family problems handled by the Family Life Institute of this Association relate to marital conflict, vocational guidance, pre-marital counselling, family planning, sexual disorder, adoption, etc.

The situations cited and the programmes suggested for the promotion of family welfare in rural and urban settings in this paper are only illustrative. What social work technique has to be employed in which situation would depend upon the knowledge, skill, training and competence of social workers, both professional and voluntary. Family social workers have to remember that what is right plan for one family in trouble may be quite wrong for another, however much the circumstances may resemble each other superficially. There is a warning here against the rule of thumb methods in dealing with the infinite variations of human life. Secondly, skilled social workers should help people to improve their social functioning and plan *with* them rather than *for* them.

Social work is still a young science and yet the advances made so far in the theory and practice of social work have equipped the practitioners to apply the healing touch to the complex problems thrown up as a result of industrialisation and urbanisation. The human problems involved in the disintegration of the family structure and combating its evil effects in a vast and populous country like India are not less complex. In fact, the complexity is only deepened by the fact that the solution of these family problems is probably as urgent as the need for further progress in the economic and social spheres.

Appendix 10

Message from the National Social Action Council and the People of the Republic of the Philippines

14 October 1977

To the Distinguished Organisers, Coordinators, Participants and Staff of the Conference on the Family as a Unit of Welfare in National Planning

Greetings :

We, in the National Social Action Council (NASAC) are indeed very privileged and honored to be one of the participating organisations in this Conference through our able and young representatives, Mesdames Carmen Tanedo Espinosa and Carmelina de Leon Ko. For this we are grateful for the invitation extended to us by the Council of Welfare Agencies Foundation of the Philippines, Inc. (CWAFPI).

The focus and primary agenda of the Conference concerning the FAMILY is a timely, relevant and basic issue for consideration of all concerned, not only within the limited bounds of a single nation, but more so among regional and international cooperating countries which all of you now here represent. Among the many other matters equally important and pressing which you will discuss, we do hope that the Conference can lay down a statement on the future of this social institution, the family which is the source of the cultural-anthropological meaning of strength and oneness of peoples particularly in the developing and underdeveloped countries of Asia and the East at large amidst the turbulently swift and alarmingly rapid changes of social processes in the modern world.

In the Philippines today, government has again taken the initiative to underscore the importance of the family as the basic social institution through its numerous development programmes designed to uplift condi-

tions for better and prosperous living. We at NASAC always conscious of our mandate to pool the resources of the three major sectors of society : the government, the ecumenical interfaith (churches) and the private/civic, have resolved to complement and supplement these government's efforts through the many, individual and different programmes of other private institutions, including those from the churches and other concerned religious sects.

We at the same time recognize, however, that if our development efforts should be meaningful, we have to open our views which are limited to parochial concerns towards and acceptance of realities in our neighbouring countries.

We have come therefore to share with you our humble views, perspectives, experiences, in the hope that it could be a start in other cooperative efforts in the future through mutual assistance.

We do hope for the best and the successful conclusion of this Conference.

Again, to the organising institutions,participating countries and the people of India, greetings and best wishes from

The National Social Action Council
(NASAC)
and the
People of the Republic of the
Philippines

FOR NASAC :
Sd/-
HON.SEC : RONALDO B. ZAMORA
NASAC Chairman
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ASIAN UNION OF FAMILY ORGANISATIONS

ITS FORMATION AND PURPOSE

PS 011459

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Foreword

The purpose of this publication is to outline the events which culminated in the formation of the Asian Union of Family Organisations.

The initial leaven was provided by the visit to New Delhi in early 1977, by Baron FLSF van Tuyll van Serooskerken, then President, International Union of Family Organisations. He introduced the International Union to India and Asia, and from there on, a momentum was generated — thanks to the enthusiasm of representatives of Asian countries— leading to the creation of Asian Union on 31st October, 1978, at the Convening Body Meeting held in New Delhi.

In 1978, the present President of the International Union, Mr Habib Guerfel, and his Secretariat officers, Professor B. Lory and Mr A. Rauget, provided consistent support in many ways to achieve the formation of the Asian Union.

This publication contains the Constitution of the Asian Union, the object being to disseminate it among countries in Asia to enlist their membership.

It is to be hoped that the Asian Union will shortly achieve a dynamic stature and provide service not only to its members but also become a strong constituent of the International Union and maintain mutually-beneficial links with the other Regional set-ups in Africa, Arab countries, Europe and other continents.

New Delhi
12th March, 1979

Pran Nath Luthra

1 — Background

The Asian Region Conference* held in Vigyan Bhavan, New Delhi, from Monday, 17th to Friday, 21st October, 1977, on the subject :

Family as a Unit of Welfare in National Planning

was attended by 149 representatives from Asia (Australia, Bangladesh, Hong Kong, India, Indonesia, Iran, Japan, Nepal, Pakistan, Philippines, Singapore, Sri Lanka, and Thailand), Europe (Netherlands, Sweden and United Kingdom) and North America (Canada and USA).

At the Concluding Session of the Conference on Friday, 21st October, 1977, Dr Mizanur Rahman (Shelley) from Bangladesh moved the following Resolution : it was seconded by Mrs Flora C. Eufemio from the Philippines, and unanimously passed :

Resolution moved by
Dr Mizanur Rahman (Shelley)
Seconded by
Mrs Flora C. Eufemio

In order that the beneficial and useful effects of this Regional Asian Conference

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*A complete record of this Conference is contained in a publication entitled "Proceedings of the Regional Asian Conference held in New Delhi 17-21 October, 1977". This was published in 1978 by the Indian Council of Social Science Research, IIPA Hostel, Indraprastha Estate, New Delhi 110002.

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on Family as a Unit of Welfare in National Planning can be given enduring shape and coordinated and collective action initiated on a regional scale, it is recommended to immediately set up a Convening Body with the Chairman of the present Organising Committee as Convener and consisting of one delegate each of the participating countries.

Recommended further that this Body be entrusted with the responsibility of completing the background for bringing forth a Regional Set-up in Asia to focus and emphasise the need, function and role of the family as a key-unit in the comprehensive development and welfare of the various national societies participating in the proposed Regional Set-up.

Sd/- M. RAHMAN
20 October, 1977

2 — Asian Region Convening Body Meeting Resolutions

In accordance with the Resolution mentioned above, the Convening Body consisting of the following met at the India International Centre, New Delhi, on Monday, 30th and Tuesday, 31st October, 1978 :

1. Mr Peter Tsang
   Hong Kong Playground Association, Hong Kong
2. Mr A. B. Lal
   Federation of Organisations Working for Children in India, India
3. Mr Jagat Singh
   Child Guidance School Society, India
4. Mrs Avabai B. Wadia
   Family Planning Association of India, India
5. Dr Stan D'Souza
   Indian Social Institute, India
6. Dr Mohammad Isom Sumhudi
   Indonesian Association of Schools of Social Work, Indonesia
7. Mr Ahmad Mohammad Isis
   Ministry of Education, Director of Social Buildings Dept, Jordan
8. Mr Chi Mook Kim
   Korea National Council of Social Welfare, Republic of Korea
9. Mr T. R. Onta
   Nepal Red Cross Society, Nepal
10. Mr Naseer A. Choudhry
    Pakistan Family Welfare Council, Pakistan
11. Mrs Flora C. Eufemio
    Bureau of Family & Child Welfare, Dept of Social Service & Development, Philippines
12. Mr Anthony Yeo Toon Yong
    Singapore Association of Social Workers, Singapore
13. Fr Mervyn Fernando
    Family Services Institute, Sri Lanka
14. Mr Pran Nath Luthra
    Convener

The programme of the Convening Body Meeting is shown at Appendix - 1. The Meeting was inaugurated by Mr B.D. Jatti, Vice President of India, whose speech on the occasion appears as Appendix - 4. The Opening Speech by Mrs Raksha Saran, Chairman, Reception Committee, and the Introductory Speech by Mr Pran Nath Luthra, Convener, are at Appendices 2 and 3 respectively.

The Convening Body elected Mr Pran Nath Luthra as its Chairman for its Meetings on 30th and 31st October, 1978. It adopted the following Resolutions on 31st October, 1978:

Resolutions

New Delhi 31st October 1978

We, the Convening Body consisting of the representatives of following organisations in Asia having met in New Delhi on 30th and 31st October, 1978, in the presence of Mr Habib Guerfel, President, IUFO and Mr A. Rauget, Director, IUFO, hereby resolve and do establish an Asian Union of Family organisations (AUFO) with its headquarters in New Delhi, India.

It is further resolved that we the Convening Body hereby constitute ourselves into the first Governing Body of the said Union and adopt the Constitution attached herewith.

In pursuance of the above, the first meeting of the Governing Body was held on 31st October, 1978 :

1. Mr Peter Tsang, Hong Kong
2. Mr Jagat Singh, India

3. Mrs Avabai B. Wadia, India
4. Dr Stan D' Souza, India
5. Dr. Mohammad Isom Sumhudi, Indonesia
6. Mr Ahmad Mohammad Isis, Jordan
7. Mr Chi Mook Kim, Korea
8. Mr T.R. Onta, Nepal
9. Mr Naseer A. Choudhry, Pakistan
10. Mrs Flora C. Eufemio, Philippines
11. Mr Anthony Yeo Toon Yong, Singapore
12. Fr Mervyn Fernando, Sri Lanka

Pran Nath Luthra,
Convener

Counter-signed

President, IUFO (Mr Habib Guerfel)
Director, IUFO (Mr A Rauget)

3 — Constitution of the Asian Union of Family Organisations (AUFO)

1. **Name**

The name of the organisation for promotion of the family in Asia will be known as :

ASIAN UNION OF FAMILY ORGANISATIONS (AUFO)

2. **Scope of the Region**

The Region will be comprised of countries in Asia within the geographical limits :

- upto West Asia in the West, and
- upto Japan in the East.

A list of countries is enclosed at Attachment 1 which may be modified from time to time.

3. **Purpose**

The purpose of the said Union is to :

(i) group the member organisations of the International Union of Family Organisations in the Region.

(ii) foster increasing awareness and concern for the family and emphasise its role as a key unit in the comprehensive development and welfare of societies.

(iii) identify the interests of families, and to project their needs and aspirations at the national, regional and international levels, thereby promoting the institution of the family.

(iv) provide a forum for dialogue between leaders concerned with the well-being

of the family on various issues and develop effective strategies of collaborative intervention among government and voluntary sectors for strengthening the family.

(v) undertake or promote surveys, studies, and research to explore the meaning, content and forms of the family and propose designs to improve the condition of the families in society and to foster their contribution to economic and social development.

(vi) strengthen the bonds of solidarity between families and to inculcate in them a consciousness of their common responsibility for the welfare, justice and peace of the world.

(vii) promote self-reliance of families and their active participation in economic, social and educational development.

4. **Activities**

In furtherance of the foregoing purposes, the Union may organise activities as given :

(i) organise conferences, seminars, workshops and other such activities on suitable themes related to promotion of the family

(ii) establish a documentation centre where diverse information on families is maintained scientifically for the use of members of the Union. This documentation centre may keep liaison with other such bodies at the national, regional and international levels to enhance its effectiveness and utility.

It will be linked with the International Documentation Centre of the IUFO.

(iii) encourage where feasible the formation of National Committees/Councils in countries of the Region and strengthen their functions and performance of service to the families.

(iv) identify the burdens of injustice and oppression borne by the poorer and disadvantaged families and motivate and engage member organisations in urgent and effective action and generate resources to help eliminate those burdens.

(v) promote by intervention with government and the voluntary sector the formulation and implementation of programmes aimed at the all round development of families.

(vi) arrange mutual visits of workers in the field of promoting well-being of the family to enable direct exchange of experience, bilateral assistance and liaison, and education on the problems of families and their solutions in each other's countries.

(vii) provide training opportunities for those engaged in work on promotion of the family.

5. Status

(i) The Asian Union is a regional body of the International Union of Family Organisations.

(ii) The Asian Union may secure consultative status with United Nations

bodies and governments at the Regional level in Asia.

6. Location

The headquarters of the Asian Union will be in New Delhi, India.

7. Membership

Government Ministries/Departments/ Directorates etc and inter-governmental and non-governmental organisations in the Region accredited as members of the International Union of Family Organisations are members of the Asian Union.

8. Organic Structure — Governing Body

(i) The supreme organ of the Union will be the Governing Body composed of one representative each of the members of the Union. The Governing Body will be the ultimate authority on all matters concerning the Union.

(ii) With regard to votes in the Governing Body, each country will have a minimum of one vote ; in case a particular country has many members in the Asian Union every five of them will be entitled to one vote up to a maximum of 10 votes, their distribution to be decided by the country concerned.

(iii) The Governing Body will meet every 3 years.

(iv) The Governing Body will elect its President, three Vice-Presidents and a Treasurer for a term of 3 years each.

The three Vice-Presidents will, as far as possible, represent different areas of the Region.

(v) In the case of mid-term vacancy of the Presidentship, the most senior Vice-President (in terms of time failing which in alphabetic precedence) will act as President for the remaining portion of the term or until the next election takes place.

(vi) In case a Vice-President vacates his position for any reason, the President may nominate an incumbent for the unexpired portion of the term or until the next election takes place.

9. Organic Structure—Executive Committee

(i) The Governing Body shall elect an Executive Committe consisting of 12 members in addition to the President, three Vice-Presidents and a Treasurer. The term of the members will be of 3 years each.

(ii) The Executive Committee will ordinarily meet each year or oftener according to the exigencies of business and as decided by the President.

(iii) The delegation of powers and work to the office bearers and the Executive Committee will be determined by the Governing Body.

10. Organic Structure—Secretariat

(i) The Union will have a Secretariat headed by a Director.

(ii) Financial remuneration to the Director and other staff of the Secretariat will be determined by the Executive Committee and approved by the Governing Body.

11. Finance

(i) To finance the work of the Asian Union it may invite donations, gifts, subsidies, legacies etc in addition to subvention from the International Union of Family Organisations.

(ii) The Executive Committee shall appoint certified auditors who shall audit accounts annually.

12. Dissolution

The Union may be dissolved by not less than two-third majority of its total membership.

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List of Countries of the Asian Union of Family Organisations (AUFO)

1. Afghanistan
2. Australia
3. Bahrain
4. Bangladesh
5. Bhutan
6. Burma
7. China
8. Cook Islands
9. Democratic Yemen
10. Fiji
11. Hong Kong
12. India
13. Indonesia
14. Iraq
15. Iran
16. Japan
17. Jordan
18. Korea—Republic of
19. Kuwait
20. Laos—People's Democratic Republic of
21. Lebanon
22. Malaysia
23. Mauritius
24. Mongolia
25. Nepal
26. New Zealand
27. Oman
28. Pacific Islands Territory
29. Pakistan
30. Papua—New Guinea
31. Philippines
32. Qatar
33. Saudi Arabia
34. Singapore
35. Sri Lanka
36. Syria
37. Thailand
38. Yemen

Appendix-1

Asian Region Convening Body Meeting Programme

Venue — Conference Room (First Floor) India International Centre, 40 Lodi Estate, New Delhi-110 003

Monday, 30 October, 1978

0815 a.m. — The Prime Minister will meet the members of the Meeting and members of the Reception Committee, at his residence : No 1 Safdarjung Road.

1100 a.m. Opening Speech by Mrs Raksha Saran, Chairman, Reception Committee
Introductory Speech by Mr Pran Nath Luthra, Convener, Asian Region Convening Body.
Inaugural Speech by Mr B. D. Jatti, Vice-President of India
Speech by Mr Habib Guerfel, President, International Union of Family Organisations.
Coffee Break.

12 noon Election of Chairman of the Convening Body.

0100 p.m. Lunch at the India International Centre hosted by India.

0215 p.m. Discussion on the Constitution of the Asian Set-up.

0730 p.m. Dinner at the India International Centre (Private Dining Room) hosted by India.
Miss Abha Maiti, Minister of

State, Ministry of Industry, has kindly agreed to address the delegates before dinner. Dinner will be followed by a Cultural Pragramme—songs etc by delegates from various countries.

Tuesday, 31 October, 1978

0900 a.m. Resumption of discussion on the Constitution of the Asian Set-up.

1100—1115 a.m. Coffee Break.

1115 a.m. Resumption of discussion on the Constitution of Asian Set-up.

0100 p.m. Lunch at the India International Centre hosted by India.

0215 p.m. Adoption of Constitution.

0530 p.m. Tea at 7 Jangpura, New Delhi 110 014 hosted by the All India Boy Scouts Association (Chief Commissioner — Mr Justice V. D. Misra).

0645 p.m. Closing Speech by Mr Habib Guerfel, President, International Union of Family Organisations.
Closing Speech by Mr Pran Nath Luthra, President, Asian Union of Family Organisations.

0800 p.m. Dinner at 9 Akbar Road, New Delhi 110 011, hosted by Miss Abha Maiti, Minister of State, Ministry of Industry.

Appendix-2

Opening Speech

On 30 October, 1978 at 11 a.m.
by Mrs Raksha Saran
Chairman, Reception Committee

Respected Vice-President of India, President of the International Union of Family Organisations, distinguished delegates from Asia, and friends.

I am happy to extend to the Vice-President of India, on behalf of the Reception Committee, and myself our warm gratitude for the trouble he has taken to come today and address the Asian Region Convening Body Meeting. Our country's Vice-President is widely known for his profound and unremitting concern for universal human welfare which goes beyond the bounds of national frontiers. His long and unique record of some 40 years is marked with abundant services as have been generated in the country, to improve the status of the weaker sectors. One has always been impressed by his simple way of life and selfless service. We feel heartened by his presence among us to-day.

It is also my privilege to welcome the President of the International Union of Family Organisations, Mr Habib Guerfel, and the Secretariat Director of the International Union, Mr A. Rauget. The International Union has been a key element in the Asian Conference held last year in New Delhi in disseminating the philosophy of familial solidarity and strength. We are glad that they have found time to join us here today.

Our joint efforts make the family unit stronger, healthier and happier. We know

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that Asia has been one large family and it should be our joint effort to strengthen and bind even more closely our ancient bonds.

I feel extremely exhilerated to see the distinguished delegates from Asian countries who have come from far distances—as far as South Korea and Philippines in the East and Jordan in West Asia. My heartfelt thanks to each one of you reinforced of course, with sentiments of cordiality and close friendship that we bear for each other in Asia. I sincerly hope you will be comfortable during your stay here and I would be glad if you would frankly ask us for any facility we might have omitted to secure for you.

I hope you will find the programme of the Meeting none too onerous for we have provided some recreation in it. In particular, I shall request my friends from other countries to enrich us with a sample of their songs at the dinner function to-night, when a Minister of the Union Government will also join us.

As regards site-seeing, the help of the Indian Tourism Development Corporation will be available. The visits to centres of social welfare are being arranged from 1st November, 1978 by Mrs Prabha Rai who is a member of the Reception Committee. Please get in touch with her and she will, I am sure, help you in every way possible.

Please feel free to contact me on any matter where we can assist you. The Reception Committee will be only too happy to provide for your comfort, recreation and visits. The weather has been specially ordered for you! I wish you all a pleasant stay in this lovely capital of India, and I hope you will come again.

Appendix-3

Introductory Speech

On 30 October, 1978 at 11 a.m.
by Mr Pran Nath Luthra
Convener, Asian Region Convening Body

Madame Chairman, Respected Vice-President, President, International Union of Family Organisations, distinguished delegates, members of the Government of India, of the United Nations and friends:

It is my pleasant duty as Convener of this Asian Region Meeting to extend a warm welcome to everyone present here this morning. We are specifically indebted to the Vice-President of India, Mr B. D. Jatti, who has given of his precious time to encourage and advise us in our endeavour to forge a new Asian instrument for the promotion of the family in this region. This occasion stems directly from a Resolution which was passed last year at a Conference of Asian representatives who deliberated on the theme: "Family as a Unit of Welfare in National Planning." The Resolution moved by the distinguished delegate from Bangladesh and seconded by the distinguished delegate from the Philippines and unanimously adopted at the Concluding Session had underlined the need for recognising the family as the vital target group in planning and implementing development programmes. The raison d'etre for this assembly to-day is provided by that Resolution and its main task now is to set up an Asian chapter of the International Union of Family Organisations, where the various facets of the Asian family as a basic

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unit of social living, such as its changing strcture, its varying functions, its output as a productive unit and its demands as a consumer unit may be scientifically studied and grappled with.

The family constitutes the primary layer in the multi-tiered society of a nation. It is a microcasm in itself being a hetrogenous blend of individuals, their needs and their pursuits. Unfortunately for us today, the family faces a direct assault from the materialistic and individualistic culture spawned by industrialisation. In order to retain its integrity, it is more than anything essential that it should be accepted as a full member of the planning process. The national planning appratus these days tends to operate on its own, although for the people but removed from their direct participation. There seems to be a case for designing a Planning Trinity where the government, the family and social leadership may play an equal and mutually-supporting role. It may well be, in due course, the business of the Regional Set-up to recommend procedures for achieving such objectives as would strengthen the status and national contribution by the family.

The piece de resistance of this Meeting is the framing of a Constituion for the proposed Regional organ of Asia. The major issues involved are: what should be its aim, the type of its activities to fulfil these aims, its venue and how it may be sustained by the required financial support? It might be well for this Meeting to consider the programme of work for the Regional organisation for the next year or two. The agenda in this

respect has been kept flexible in order that it may take shape in line with the collective consensus of the distinguished delegates present here.

I regret that delegates from certain countries, namely Australia, Iran and Japan could not join us to-day for various reasons such as individual indisposition or other factors. But they have, in their communications, signified their interest in the outcome of this Meeting. The delegate from the Philippines has been delayed owing to adverse weather conditions but is expected to take part in the Meeting from tomorrow.

As Convener, let me assure the distinguished group of delegates that I shall be available to them in response to any of their needs. We are fortunate that the President, International Union of Family Organisations and the Director of its Secretariat in Paris are with us to-day to share their experience in the establishment of similar Regional forums in Africa, Arab countries and Europe. I should like to thank them for their support, financial and otherwise, in my task as Convener to affectuate this Meeting. May I also thank the Government of India, Ministries of Home Affairs, External Affairs and Social Welfare for their approval to this Meeting. Thanks are due to the Ministry of Tourism and Civil Aviation for providing a liaison officer for site-seeing facilities of the delegates. I am further grateful to the Department of Social Welfare and the Planning Commission whose representatives will stay with this Regional Meeting, as observers. Let me also express my thanks to the Indian Council of Social

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Science Research which has, in more than one way, generously serviced this Meeting in the preceding months. And finally, it remains for me to thank the Chairman and Members of the Reception Committee for their assistance in making arrangements for this meeting.

Once again, may I revert to the gratitude we owe to the respected Vice-President of India whose Inaugural Address last year provided the seed-bed wherefrom has sprouted the concept of an Asian forum. I am sure we are all earnestly looking forward to his words of wisdom in his Inaugural Speech this morning.

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Appendix-4

Inaugural Speech

On 30 October, 1978 at 11 a.m.
by Mr B. D. Jatti,
Vice-President of India

It gives me great pleasure to be here this morning to inaugurate the Convening Body Meeting of the Asian Region. Almost one year ago, I had the opportunity to address the Asian Conference held in New Delhi to discuss the very vital socio-economic subject: "Family as a Unit of Welfare in National Planning". This subject, as I said last year, was well chosen for it brought into the vanguard of our planning process, the fundamental importance which the family occupies in our social life. Unfortunately, industrialisation has not only fragmented the family but also robbed it of its productive genius and creativity. And what is even more, the modern centralised apparatus of mandatory planning is so ridden with statistics, material approach and economic sequels that it tends to split the society into individuals instead of viewing them as harmonious units of social living. I was glad to learn that a significant benefit of the Conference held last year was that it succeeded in identifying a common urge among the representatives of Asia to preserve the family as a basic norm of human existence. You have met here today to consider how this may be done by creating a meeting place in the shape of an Asian forum which may accord continuous attention to the family. It gives me great pleasure to welcome you and to felicitate you on the deep

and dynamic concern you have shown for the solidarity and future development of the family. The presence of the President of the International Union of Family Organisations and his Secretariat Director here today is a token of the importance of this Meeting. It is well recognised that the International Union is playing a vital role throughout the globe in creating an awareness among nations as to the significance of the family in shaping the happiness of mankind.

I am glad to see that the delegates of this Meeting comprise a happy blend of social workers, scientists, administrators and planners. Their diverse and valuable experience, I am sure, will enrich the deliberations of the Meeting and enable it to frame a viable Constitution for the proposed Asian Organisation on the family. The proposed Asian Organisation may well become a point of Asian ferment in favour of the family norm. Eager as we are to strengthen the structure, the functional capacity and the spiritual potential of the family, it is not enough for the proposed Asian body to be a mere meeting place or an academic forum. Indeed, it should be a vibrant impelling organisation capable of spreading its message among the planning and implementing machineries of the Asian countries. At the present juncture in the destiny of man when we have made surpassing progress in the economic, technological and scientific fields, we face the danger of spiritual and moral atrophy. The family which, in all countries and at all points of time, has served as a domestic envelope to engender love, culture and human values has an even more criti-

cal role to play in the future evolution of Man. The family as a unit of living was an invention of our ancient seers and social engineers. It has been the single factor and has taught the infant and the adult the pre-eminent advantages of collaboration and mutual assistance. This spirit which the family inculcates in a child from the time he or she is born, has assumed tremendous significance in the life of nations today. If human life has to survive on this planet, human beings must realise that they have to share the resources of a common Nature, that they must assist and not aggress against each other, and that they must equalise and not dominate over each other. "Vasudhaiva Kutumbakam" is an ancient adage in Sanskrit which means that the world is one large family. I cherish the hope that this spirit will guide the thinking and action of the coming Asian forum, to rejuvenate and restore the health of our society.

Finally, I once again welcome you and wish you godspeed in your endeavours. I have much pleasure in inaugurating the Convening Body Meeting of the Asian Region.

Appendix-5

Speech

On 30 October, 1978 at 11 a.m.
by Mr Habib Guerfel,
President of the IUFO

I am very happy to have the honour and the pleasure of addressing you all on this occasion, the Convening Body Meeting which is intended as the Constitutive Assembly for the IUFO Region Asia.

First of all, it is my particular pleasure and great honour to be able to greet the Vice-President of India, Mr Jatti, who has kindly consented to be with us this morning. He was present at the Inaugural Asian Meeting here in New Delhi, a year ago; he will now be able to witness the fruits of our labour, so-to-speak, of that meeting and of the work that has been done since. His presence on this occasion bears testimony to the interest which India bears towards the family and everything connected with it, thus encouraging our work and enhancing our meeting. Allow me, therefore, to thank you, Sir, on behalf of this Assembly and on behalf of the International Union of Family Organisations for your participation.

Secondly, I wish to thank Mr Luthra, who took on the responsibility of a Convener for this Meeting. His work within the IUFO, whose Vice-President he has been for one year now, is of many years' standing. Most of you were present or represented at the Meeting for the Asian countries in New Delhi almost exactly a year ago, which he prepared and chaired. It is thanks to his untiring

activity prior to and since that meeting that we are here now, ready to discuss the Constitution and possibly the working programme for an Asian structure within the IUFO.

In 1977, one hundred and fifty delegates from thirteen countries in Asia came together, here in New Delhi, for a five-day Conference on "Family as a Unit of Welfare in National Planning", from October 17th to 21st. This encounter of Asian countries turned out to be the first step towards a Regional set-up for Asian organisations concerned with the family, as the participants proceeded to a final Resolution which was adopted at the Plenary Session on October 20, recommending the forming of a Convening Body chaired by Mr Luthra, to carry on and pursue the results of the Conference to their end: an Asian organisation for the family.

Since then, Mr Luthra assisted by his Convening Body has been active in that after only one year, we are now here to finalise the Constitution and thus the foundation of such a family organisation for Asia.

May I, at this point, thank you all for coming here—delegates from governments, representatives from international agencies and from voluntary bodies—most of you from a long distance, and with some difficulty, prepared to start work: which on the one hand will be work for the IUFO and on the other hand for the benefit of the family.

Working for the IUFO—you all know that the Asian Set-up which has assembled you here will be one of the Regions of the Inter-

national Union of Family Organisations. It is, therefore, appropriate to recall some facts about this Union of which you will be a part.

The IUFO was founded almost in the same way in which your Aian Set-up will be formed : following a wish which arose as a result of a world Congress for Family and Population which took place in Paris, in 1947, to realise and continue efforts of co-ordinating and linking all organisations concerned with the family under different aspects and different ways, the world over. Its constitution was finally adopted at its first General Assembly in Geneva, one year later, and in the same year—1948—it was granted consultative status with the United Nations, UNICEF, UNESCO, FAO and ILO.

Since then, it has been growing continuously, not only in number of members but also member countries so that we are today proud to be able to say there are more than 250 member organisations—governmental and non-governmental—and over 70 member countries in the International Union of Family Organisations.

This great number of members is particularly due to work during the last few years. With the growing number of members came the increasing awareness that it will become more and more difficult—if not impossible—to do justice to all the different situations and requirements of families and family organisations in all the different parts of the world. There arose within the IUFO the need to regionalise its activities—all, of course, without losing touch of each other,

all within the IUFO itself. The result of these considerations of several years was the foundation of three regions, so far : the Pan-African Family Organisation (PAFO) which was finally set up in the course of the last IUFO General Assembly, last November in Tunis, the Arab Family Organisation (AFO) which has been set up at the same time and is holding its next Committee meeting in Amman (Jordan) at the begining of December—the representative of this country is also amongst us today; and the European Family Organisation which still has to decide on its Constitution and headquarters. Today or tomorrow, we hope, will see the foundation of the fourth Regional Structure of the IUFO, and to judge by developments so far, one of its most active ones. It is my task to expreess my very best wishes for your work and your decisions as the Constitutive Assembly for this new Region within our International Union, which, I may mention was only made possible thanks to your organisations having joined the IUFO; for, becoming a member of the Asian Regional Set-up means being a member of the International Union of Family Organisations.

As a last item of this short survey on the work of the International Union, I wish to show you something of the actual working procedure of our Union. Since 1948, we have held an International Family Conference almost every year, in all different parts of the world, in almost every Continent. Subjects ranged widely from specialised themes on one aspect of family life to themes as all-embracing as last year's Conference in Tunis on

"Solidarity amongst the Families in the World." However, during the year, most of the work centres in our different Commissions and Study Groups which were formed to deal with particular aspects of family life. To name some: we have a Commission on Family Housing, on Education, on Marriage and Marriage Guidance, on Family Action among the Working Class, on Family Movements, on the Rural Family, on Family and Social Welfare, on Family Problems of Migrant Workers, on the Woman, on Population and Demographics, on Childhood, on Family Income and Social Security. We also have Commissions helping with questions of the Union's management, such as the Legal and Administrative Commission, the Financial Commission, and the Commission on Publications. In short, you will see from this list that the IUFO means : everybody who is a member, as there is time and room for every member in all these Groups, for every interest in connection with the family, for research and action on every relevant subject. The work of these Commissions is done in annual meetings which usually draw up a final report containing the results and recommendations.

Finally, there is the most recent instance of IUFO work — a project which we have already begun to realise, but which still has a long way to go before its completion : "FAMILIS", the IUFO Documentation Centre, "Family Information System." Over the years, the IUFO Secretariat has been collecting quite a number of books, journals, papers and all kinds of documents which came

to us. During the last few years, a group of experts has been investigating the possibilities of proper library and documentation centre for the IUFO with the main view of making all these items accessible to IUFO members to whom they could be of great service. Since last August, we now have a librarian and documentalist at the Secretariat and we intend to finalise the plan for classification by the beginning of next year. Thus, the IUFO will be provided with an instument of work which will enable us not only to offer a further service to IUFO members, but to ministries, international and national agencies, research institutes and universities, in short to anyone who requires certain information on the family and subjects related to its realm.

All this is done with a view to improving the life of the family and its members in every respect. As I said earlier on : work at the IUFO means work for the family.

I am particularly pleased to speak here, in New Delhi, and in front of you as representatives from countries with the oldest civilisations in the world, rich in cultures, which have inspired many other cultures all over the world, about the fundamental role which the family plays in every society.

Our International Union embraces representatives of every type of family, regardless of their race or creed, as they all have in common the same purpose of preserving the dignity of men, women and children. As a tangible sign of love and place of intimate life, it fosters the free development of each of

its members whilst respecting their legitimate differences. The family is the mediator between the individual and society. It preserves traditions but also prepares the way for the future.

I wish to thank you for joining in the noble mission of our International Union. The new participation of your countries is an enrichment for us all ; it is a testimony of your solidarity with families worldwide, and thus—on the eve of the International Year of the Child—gives rise to great hopes.

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